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*ur Province*

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# Our Province

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### Sick List

Please pray for the speedy recovery of:

Father Daniel Conklin.  
Father Joseph Keown.  
Father Andrew O'Rourke.  
Father Stanley Zaborowski.  
Brother of Father Joseph Murphy.

### Pride of the Pious

Pious people may seek to establish their personal superiority through their piety. Some read many spiritual books and believe themselves pious on the score of their wide reading and familiarity with spiritual authors. Others have no regard for any except elevated thoughts, and try to make themselves remarkable by viewing the things of God in a sublime and original manner.

Others wish to be in an advanced state and examine themselves continually in regard to their degree of perfection in prayer: they have no respect for the common way followed by the majority of fervent souls; their desire is to be in some way different from the rest of men.

—Venerable Libermann

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COVER: Dedication Mass at St. Augustine's Church, Tulsa.



# Avis Du Mois

(Bulletin, Sept.-Oct. 1955)

## Mass Intentions and the Spirit of Self Denial

My Dear Confreres:

If we want to be faithful to our obligation and merit God's blessing on our beloved Congregation and our apostolate, it is absolutely necessary that we most carefully maintain the spirit of renunciation that is at the basis of our religious life.

That spirit of renunciation expresses itself in the practice of our vows. That is why it pains us when we learn that certain confreres make light of their engagements particularly as regards the vow of poverty. I consider it my duty to remind them how contrary to that vow are certain practices they all too readily adopt.

In this *Avis Du Mois* I call to your attention the question of Mass stipends, for I have been told that some of our confreres keep such money without authorization and dispose of the same according to their own liking. Such a practice is certainly contrary to the vow of

poverty. Constitution 208 is explicit: "The priests ask for intentions from the Father who has charge of the distribution of Masses in the houses where they are staying." As regards free intentions, it is stated that "one cannot dispose of these stipends without the permission of the Superior." *A fortiori* such disposal is forbidden as regards other intentions.

I therefore ask our confreres who know that they are at fault in this matter to discontinue that abuse and to return to the normal way of acting. I also urgently ask the bursars of the various communities to make known to their Superiors the faults in regard to stipends that are committed by confreres. It is for them an obligation in conscience to make such faults known to the authorities just as it is an obligation of our members to observe the promises made at their profession.

Francis Griffin,  
Superior General

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### Arecibo

Archbishop O'Brien of Hartford and his auxiliary, Bishop Hackett, together with three diocesan pastors, stayed with us or at one of our houses for nearly three weeks, including the celebration of February 2 at Father Gilligan's at Toa Alta. The Archbishop is promised to send three priests to work on the island with the proviso they be stationed only at Holy Ghost Fathers' houses.

Office of the Provincial  
Holy Ghost Fathers,  
1615 Manchester Lane, N.W.  
Box 8668,  
Washington 11, D.C.

February 23, 1956

Dear Confreres:

We have received notice from the Motherhouse that the Sacred Congregation of Religious asks that a Triduum of special prayers be offered for our Holy Father, the Pope, on the occasion of his 80th birthday. The Very Reverend Father General has specified that the Veni Creator should be recited at the Particular Examen during this Triduum. I would suggest that it be held March 1st to 3rd.

Furthermore, to show honor and respect to the "Supreme Superior" of all Religious, we ask that one Mass - preferably a High Mass - be offered in your community for the intentions of the Holy Father on Sunday, March 11, the seventeenth anniversary of his coronation.

Finally, it is recommended that all the members of the province - Fathers, Scholastics and Brothers - unite in spirit and prayer with the Sovereign Pontiff at the time he celebrates his Jubilee Mass on Sunday, March 11, the eve of the anniversary of his coronation.

Devotedly yours in the Holy Ghost

Francis H. McGlynn, C.S.Sp.,  
Provincial

# **Ordinations at Ferndale**

Most Reverend Lawrence J. Shehan, D.D., Bishop of Bridgeport, will ordain at St. Mary's Seminary, Ferndale, on March 8th and 9th at 8:30 A. M. He will be assisted by Rev. Edmund R. Supple, C.S.Sp., and Rev. Francis P. Meenan, C.S.Sp., of the seminary faculty

On Thursday, March 8th, Bishop Shehan will confer Tonsure, the first two Minor Orders and Subdiaconate. On Friday, March 9th, he will confer the last two Minor Orders and Diaconate.

Those to be promoted to Tonsure are:

**William J. Jackson, C.S.Sp.; Pittsburgh, Pa.**  
**Edward M. Hayes, C.S.Sp.; Milford, Conn.**  
**Joseph L. Deniger, C.S.Sp.; Chippewa Falls, Wisconsin.**  
**Thomas J. Miller, C.S.Sp.; Dunkirk, New York**  
**Joseph F. Lipke, C.S.Sp.; Buffalo, New York.**  
**James P. Tout, C.S.Sp.; Buffalo, N. Y.**  
**Adrien T. Hebert, C.S.Sp.; Newport, Rhode Island.**

Those to receive the four Minor Orders are:

**Henry J. Planinsek, C.S.Sp.; Forest City, Pa.**  
**John F. O'Grady, C.S.S.; Batavia, New York.**  
**John M. Joyner, C.S.Sp.; New York, N. Y.**  
**Peter Covas, C.S.Sp., Pittsburgh, Pa.**  
**Raymond Buchler, C.S.Sp.; Camden, New Jersey.**

Those to be ordained Subdeacons and Deacons are:

**Bernard Bouthilette, C.S.Sp.; Nedelec, Quebec, Canada.**  
**Pierre Bergeron, C.S.Sp.; Shawinigan Falls, Quebec, Canada.**  
**Raymond J. Kulwicki, C.S.Sp.; Pittsburgh, Pa.**  
**Timothy T. McDonough, C.S.Sp.; Norwood, Mass.**  
**John T. Gaughan, C.S.Sp.; Buffalo, New York.**  
**Mortimer F. Kane, C.S.Sp.; Lynnbrook, New York.**  
**Norman G. Hannahs, C.S.Sp.; Pennsauken, New Jersey.**



### **St. Augustine's, Tulsa**

ON December 11, 1955. Most Rev. Eugene J. McGuinness, bishop of Oklahoma City and Tulsa, blessed and dedicated the new \$130,000 church at 1884 E. Apache St., Tulsa, Oklahoma.

At the Solemn Pontifical Mass, Bishop McGuinness was celebrant, Rt. Rev. Monsignor D. C. Fletcher, archpriest; Rt. Rev. Monsignor Victor J. Reed and James Rooney, deacons of honor; Father *Paul S. Ford*, deacon of the Mass; Father *F. X. Schillo*, subdeacon of the Mass; Rev. John Steichen, master of ceremonies; Father *Henry*

*Montambeau*, thurifer; Father *Samuel Delaney*, choir director.

More than 500 persons filled the new church which seats 350. In his address Bishop McGuinness congratulated Father *John Strmiska*, pastor, "for steering the parish through the erection of this very beautiful church" and also commended St. Augustine's parish and the many benefactors from outside the parish. He singled out for praise the mother parish, St. Monica's, which bought the ground for the new church "and since then everyone and his brother and sister has been solicited to carry on the work."

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### **New Missionary Movie**

The Dutch Province has acquired the rights to the Dutch version of a new French full-length motion picture, **The Missionary**. Written by Father Paul Bernier, C.S.Sp., and played by leading French movie actors, the movie depicts the missionary life of a priest who rises to become bishop and later superior general of his congregation.

In color, the background of the movie is shot in West Africa, Paris, Nice and at our Motherhouse. At the world premiere in Paris in September 1955, a highly-critical audience was said to have been spellbound. The film is not a documentary or propaganda piece but a film produced and played by professional actors and destined for the ordinary movie public.

Maurice Cloche of **Monsieur Vincent** fame, also directed **The Missionary**, and the principal roles are played by Charles Vane and Yves Massard. The cost of the film was 180 million French francs and is now showing in the big theatres of Amsterdam, The Hague and Rotterdam.



Exterior of St. Augustine's on Dedication Day.

THE church is of cream brick with mission bell tower. It is cruciform with a Baptistry in the left arm and the side altar to Our Lady of Guadeloupe in the right, (a mosaic depicting Our Lady of Guadeloupe is expected to arrive from Mexico by Easter).

A statue of Blessed Martin de Porres is at the left of the altar. Ducts have been installed for air-conditioning in preparation for later acquisition of the re-

frigeration unit. Included are a nursery or "cry" room, an instruction room and a hall in the downstairs section.

Bishop McGuinness suggested as future goals for the new parish, a school, "if you can get sisters", a convent, and, far in the future, a new rectory.

After the ceremonies, *Father Provincial* spoke at a dinner served at the Holy Family Cathedral to a large group of benefactors and some 50 priests.

# Family Rosary Crusade

## Diocese of Moshi

By Father Gerald M. Feeley

THE Family Rosary Crusade was officially inaugurated in the Diocese of Moshi on July 5, by Fr. Patrick Peyton, C. S. C., originator of the movement. The entire program of the Crusade was carried out in the Missions for a period of five weeks.

Intensive effort was made during that time to acquaint the people with the necessity and spiritual value of the Family

task of this account:  
August 7, 1955:

*Weather:* Skies overhung with low clouds, not too dense, promising a cool, comfortable day.

*Place:* A large sport-field in Moshi, situated between the English Club and the native court, fronting a paved road that helped keep traffic moving. The property is owned by an Indian who readily gave his permission to use it.

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### Correction

Reported in OUR PROVINCE, Nov.-Dec. 1955: Father Francis Kanda, M. Ed. (Classics) Univ. of Michigan. Should read: Father Francis P. Kanda, M.A. in Education, Univ. of Michigan, August 13, 1955.

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Rosary. The Crusade program called for a final rally to culminate it, the purpose of which was to pay honour to the Queen of the Rosary, and be, by the very fact, an eloquent visible testimony of the faith of the Catholics of the Diocese in the Mother of God. The final rally has been held. To record the facts connected with it is the

*Layout:* At the end of the field farthest from the main road, a large platform was erected, (about  $4\frac{1}{2}$  ft. high; approx. 40 ft. x 15 ft.). This has been made in sections by Fr. Trahan, who was in charge of the Crusade arrangements, and had been put up the previous afternoon except for decorations. An episcopal throne flanked each end of the platform.

6:30 A. M. Fr. Trahan and workers from his mission began work of putting finishing touches on the platform and altar.

7:30 A. M. The Sisters from Kibosho Mission arrived to put up decorations on the altar and platform.

8:00 A. M. A group of students from Singa Chini School, in the company of Fathers *Conan* and *Bonifazi*, arrived with lumber, etc., to put up a few booths where they display Catholic books and religious articles.

9:00 A. M. Fr. *Chronis* brought an Indian electrician from Arusha who owned the loud-speaking system. Current was obtained from the English Club near the field, and microphone and speaker were set up.

10:15 A. M. Field mass for the benefit of those who may have had to leave their missions at an early hour without assisting at Mass. Celebrant, Fr. *Feeley*. About 1,500-2,000 people in attendance.

11:00 A. M. Many school bands at the rally site. Parade of bands. Notable was the Singa Chini Band in new uniforms. Lorries arrive in great number. Groups from all the Missions march singing through the streets to the field, carrying banners and flags. The Fathers met at the town Mission and came to the field in groups.

11:15-12:00 Hymns. Address to the people by Fr. *Manning*, who explains again the meaning of the Crusade for the benefit of the many pagans, Islams, Indians and some Protestants in the group.

12:00. Arrival of His Lordship,

*Bishop Byrne*, and his Grace Archbishop *McCarthy* of Nairobi. They have come from Narumu Mission where they stayed overnight. They wear their pontificals. Several school bands head the procession to the altar. The Solemn Mass is begun:

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### In Your Charity

Please pray for the happy repose of the souls of:

Mother of Father John J. Murray.

Mother of Father Schillo.

Mother of Father Wehning.

Sister of Father Quinlan.

Aunt of Father Schillo.

Brother-in-law of Brother Matthew.

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*Votive of the Holy Rosary.*

Celebrant — His Lordship, *Bishop Byrne*.

*Preacher*—His Grace, Archbishop *McCarthy*.

*Deacon* — Fr. *Neville*; Sub-deacon, Fr. *Panteleo*.

*Archpriest* — Fr. *Noppinger*.  
Throne Assistants: Fr. *Watkins*,  
Fr. *Sipendi*.

*Throne Deacons*—Frs. *Jerome*  
and *Petri*.

*Ceremonies* — Senior Seminar-  
ians.

*Schola*—Senior Seminar-  
ians, Native Brothers.

*Dignitaries*—Acting D. C. Mr. Brown and wife; the Mangi Mwitories; several Mangis.

*Missionss* About 20 Fathers; European Sisters, African Sisters and Brothers.

*Sermon* -His Grace preached an exceptionally fine sermon in Swahili, the theme being the Rosary, of course. All the people joined in the singing of the common parts of the Mass.

*1:00 P. M.* Solemn Benediction of the Blessed Sacrament. Imparting of the Apostolic Blessing.

With the imparting of the Apostolic Blessing, the rally

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### Arrival

Msgr. Auguste Delise, province of Canada, mission of Kabba (Nigeria), at New York, February 3, via Trans-Canada Air Lines from Montreal enroute to Detroit.

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came to an end. Estimates of the number in attendance were varied: a total of 35,000 was the figure given the press by Fr. *Watkins* who had been asked to calculate the number. Many felt that this figure was much too low, and that 50,000 would have been a more exact figure. There was a general agreement that this rally was the largest gathering of people ever seen in Moshi.

*1:30 P. M.* A buffet lunch was served at the Moshi Mission, ar-

ranged by Fr. *Trahan* in co-operation with Fr. Neville.

*8:00 P. M.* A dinner was held in the Kilimanjaro Hotel at which Archbishop McCarthy, C.S.Sp., D.D., was the honored guest. Also present were some twenty-five Fathers of various missions in the company of *Bishop Byrne*, the D. C. Mr. Brown and Mrs. Brown, Mrs. Emslie, some of the Brothers.

*Fr. Manning* was toastmaster. The speakers were: *Bishop Byrne*, Archbishop McCarthy, Mr. Brown and Father *Trahan*. Arrangements for the whole Crusade were in the hands of Father *Trahan* of Narumu Mission, who had been appointed Diocesan Director of the Crusade. Printing and distribution, by hand, of circulars announcing the rally. There were 3,000 of these printed — in English and Swahili — and they were distributed by hand in Moshi and Arusha. Posters and stickers for automobiles were used to advertise the Crusade; also notices in the *Komkya*, and ads in the theatres.

Organization of groups of laymen in each Mission to solicit the people for pledges to say the Family Rosary. The Diocesan Director received all pledge cards, tabulated them. He also had to arrange for the examination of essays on the Family Rosary submitted by the children of the schools.



# The Spiritual Teaching of Ven. Francis Libermann

By Bernard J. Kelly, C.S.Sp., D.D., D.Litt

*With a foreword by The Very Rev. Francis Griffin, C.S.Sp.  
Superior General*

Every religious society looks on the doctrine of its Founder as a treasure received from God's hands to enrich the souls of its members. No less do they realize that it is given them for the good of souls throughout the world. The members of the Congregation of the Holy Ghost and the Immaculate Heart of Mary have more than ordinary reasons for considering it their duty to spread the knowledge of the doctrine of the Venerable Libermann. Even during his lifetime he was looked upon as especially gifted by God for the guidance of souls. After his death his writings earned for him an undisputed place among the great masters of spirituality. In making the Venerable Libermann's doctrine accessible to the English-speaking world Fr. Kelly has thrown open the door to an unusually rich spiritual treasure whence, for more than a century already, souls have drawn sure and elevated teaching.

Well known himself as a spiritual writer, Fr. Kelly is par-

ticularly qualified for the work. He brought to it a comprehensive grasp of the general principles of the spiritual life as well as a detailed knowledge of the doctrine of the Venerable Libermann. The many extracts from the writings of the Venerable Libermann have been carefully chosen. They alone would make the book invaluable spiritual reading. Read in the setting of Fr. Kelly's commentary their value is still greater.

Those who seek a complete introduction to the spiritual life, unencumbered by details, yet rich in its treatment of essentials, will find it here. The Venerable Libermann taught a balanced synthesis in which everything found its appropriate place. May the Holy Ghost, through the Immaculate Heart of Mary, grant this teaching a wide diffusion, for the good of souls both at home and in the mission-fields.

Very Rev. Francis Griffin,  
C.S.Sp.  
Superior General.

*A copy of this book will be sent to all our houses in the Province  
just as soon as the publisher can supply us.*

# The Pontifical Work of Religious Vocations

(Bulletin, Sept.-Oct., 1955)

Motu Proprio "Cum Supremae" (2, 11, 1955)

THE Sacred Congregation which is charged with the care of religious Congregations, in accordance with our paternal solicitude, has made it known that it considers it most opportune to found a PRIMARY WORK FOR RELIGIOUS VOCATIONS. The purpose of this work will be 1) to give counsel; 2) to give help in the establishment of various works in every region; 3) to arouse the interest of the faithful so that they will favor, protect and help vocations to the state of Christian perfection; 4) to propagate the true notion of the dignity and utility of the states of perfection, and to invite the faithful of all the parts of the world to a union of prayers and exercises of piety.

In our own name and in the fulness of our Apostolic Power, we desire, determine and decree that this WORK OF RELIGIOUS VOCATIONS to which we give the title of PONTIFICAL, shall be established with that same Sacred Congregation. We add to this that this Sacred Congregation will have the power of uniting with itself the works and the persons who ask for that favor. And it is also empowered to extend to all the

registered members the indulgences already granted or to be granted in the future, as well as the spiritual favors.

Let all this be firmly established notwithstanding anything to the contrary, even if it were worthy of particular consideration.

Given in Rome, near St. Peter's, on February 11 of the year 1955, the sixteenth of our Pontificate.

*Pius XII, Pope.*

(Cf. A.A.S. May 21, 1955)

## I. STATUTES

1. The pontifical Work for the protection and the fostering of vocations to the states of perfection is the eminent Work instituted by His Holiness Pius XII by the Apostolic Letter *Cum Supremae*, given *MOTU PRIPRIO* on February 11, 1955.

2. This pontifical Work has its headquarters with the Sacred Congregation of Religious.

3. The end pursued by that pontifical Work is as follows:

a. First, it safeguards the dissemination of an exact knowledge of the states of perfection, their utility, their excellence, as has been explained in the more recent pontifical documents;



b. It develops works of piety, penance and charity in order to obtain from God numerous and excellent vocations for the states of perfection;

c. It fosters the increase of works established in each region for obtaining religious vocations and watches over the establishment of such works where none existed thus far.

4. The following may become *affiliated* with this pontifical work:

All Orders, Congregations or Societies of similar character, secular Institutes of men or women, convents and all religious houses, Councils of Superiors and of major Superiors as already exist in several countries, and all works that are especially established for the purpose of developing and fostering religious vocations.

To that Work may come for *registrations* Ecclesiastical colleges and Catholic associations, all the faithful, whether they may be clerics or lay people, who desire to put themselves at the service of so great a work.

5. The pontifical Work of Religious Vocations is placed under the protection of the Holy Family of Nazareth which gives to all the states of perfection an example of efficacious and fervent union of the contemplative and the active life" (Constitution *Sponsa Christi*, Cf.

D.C. Nr. 1085 of December 31, 1950).

*Valerio, Card. Valeri, Prefect*  
P. Arcadio Labraona, C.M.F.  
Secretary

## II. RULES FOR THE OBSERVANCE OF THE STATUTES

*Directions* His Eminence the Cardinal Prefect of the Sacred Congregation of Religious presides over the pontifical Work of Religious Vocations; its vice-president is the secretary of the same Dicasterium.

This pontifical Work in no manner lessens the autonomy and the lawful liberty of particular works as defined and regulated by their individual laws.

*Registration.* It belongs to the Superiors to make the request for the affiliation or registration with the pontifical Work for the states of perfection, of ecclesiastical colleges and other Catholic institutes or associations, as well as particular works of religious vocations.

As a token of affiliation or registration the pontifical Work gives to Societies a diploma and to individual persons a special certificate.

All members duly registered must, every year, pay a small fee.

*Exercises of Piety.* For the sake of obtaining from God excellent

vocations for every state of perfection, as well as the necessary help for the fruition of such vocations, the following practices are warmly recommended:

a. Abstinence and fasting on the vigils of the Assumption of the Blessed Virgin Mary and Christmas, for the special intention of the Work of Religious Vocations;

b. Prayers made uninterruptedly by each state of perfection, in their proper turn;

c. The celebration of the *day of religious vocations* by means of the pious exercises approved by a decree of the Sacred Congregation of Rites and endowed with special indulgences granted by the Sacred Apostolic Penitentiary;

d. The celebration of a *day of offering* during which the sick offer their sufferings and sorrows, for religious vocations, in union with the Most Precious Blood of Our Lord Jesus Christ. Activities of Pontifical Work—

#### *The Pontifical Work will:*

a. Supervise the printing and dissemination of writings for the purpose of spreading the knowledge and increasing the esteem of the dignity and utility of religious vocations;

b. Urge priests to use every occasion for the sake of dealing with that subject. For example, in Lenten sermons, retreats,

Novenas, catechisms for adults, etc. . .

c. Exhort the faithful to study both the documents issued by the Holy See and the writings of the Fathers and pious authors that are concerned with the states of evangelical perfection and the religious life;

d. Encourage among children and youths of both sexes, who are in any way committed to the care of members of states of perfection, the esteem for the religious life and foster the intimate desire for Christian perfection.

e. Organize Conventions during which that subject will be dealt with, or at least see to it that even during other Conventions, there be an explanation of the religious life;

f. Establish bonds and good relations with the affiliated Orders, Congregations, Societies and Institutes. Help promote and coordinate among these societies the particular works and other initiatives that are useful, offering them the best aid that is conducive to success. To the pontifical Work will be sent brief, clear and substantial reports regarding all that has been done and accomplished.

*Feast Days.* The principal feasts of the pontifical Work as described above are:

a. The feast of the Holy Family, on the Sunday within the

Octave of the Epiphany;

b. The feast of all the holy founders;

c. The feast of St. Peter and St. Paul, June 29;

d. The Name feast of the Sov-

ereign Pontiff, Supreme Superior of all the states of perfection. Rome, February 11, 1955.

*Valerio, Card, Valeri, prefect*  
P. Arcadio Labraona, C.M.F., secretary.

## News Roundup

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● **FERNDALE.** On December 21 the academic machinery of Fern-dale was brought to a standstill in order to pay tribute to Fr. Francis X. **Williams** on the occasion of the 40th anniversary of his ordination to the priesthood. At dinner Fr. Superior bore testimony to Fr. Williams' record of excellence, and the latter in turn spoke a few feeling and appropriate words to his assembled friends. The dinner was attended by the Fathers of the Community and Fathers **Marron, Milford, Murphy, Sweeney, Bullion** and **Yates**. Father Williams, quite in his element, was surrounded by many of his former students, who were glad of the opportunity to pay him tribute. Father Marron was made especially welcome because he had been present, as a youngster, at the ordination forty years before. Christmas: The trip to Bridgeport for midnight mass at the Cathedral . . . The scholastics presented a magnificent performance of "Teahouse of the August Moon" . . . With the ad-

vent of the cold weather, skating and hockey have come into their own. The ice has been quite good during almost the whole of the vacation . . . Mr. Carroon, an insurance broker from New York, spoke to the scholastic body on the ins and outs and dos and don'ts of accident insurance . . . Sister Florita has completed her series of instructions on catechetical methods . . . December may be counted as a social success too. The numerous visitors included Fathers **Marron, Loughlin, Curtin, Wright, Conan, Graves, Edward Kelly, Marley, Bullion, Murphy, Milford, Sweeney** and **Yates** . . . Early in January, the annual Scripture disputation was held: "In Psalm 15 the first nine verses pertain literally to David and typically to Christ, and the last two verses pertain literally to Christ alone" . . . We enjoyed a brief visit with Msgr. Michael Moloney, C.S.Sp., Prefect Apostolic of Bathhurst, Gambia, West Africa. His prefecture, with a population of 278,000 is staffed



Brothers' Retreat at Ridgefield in December, 1955.

by fourteen Irish Holy Ghost Fathers . . . A Libermann Group was recently formed in Ferndale in collaboration with the Senior Scholasticates of our different Provinces. The purpose of this activity, which has the formal approval of the Mother House, is to study the person and the work of our Venerable Founder . . . The Duquesne Tamburitians and their moderator, Father **Deer**, came to Ferndale on the last Sunday of January. The en-

tire community, as well as our confreres from Ridgefield and New Canaan, enjoyed their colorful evening's entertainment. The program of folk singing, dancing and playing was a memorable musical journey through the Southern Slavic countries.

● **LAFAYETTE.** In 1955 we had 60,524 Communions, 232 Baptisms, 40 weddings (only 6 mixed) and 64 deaths . . . 500



children in the grade school—all in eleven rooms . . . Two weeks' mission begins February 26.

● **ST. MARKS, N. Y.** Friendship House has moved to Our Lady of Lourdes parish . . . Delano Village (eight 16-story apartment houses) begins soon north of 139th Street to 142nd Street . . . Annual Dance on February 10 a big success and the opening event of the Golden Jubilee celebration of the parish. Jubilee Memorials already installed are new vestment cases (\$975 and \$555), 2 confessionals (\$975 each), ambry (\$180), tabernacle (\$265), sanctuary lamp (\$180), rubber cushions on kneelers

(\$260), sacrarium and lavabo (\$300). Pledged are new monstrance (\$750) and two stained glass window (\$1,350 each). Two more windows (\$1,350 each) and an altar boys' Cassock Case (\$525) remain to be pledged . . . The St. Vincent de Paul Society, for the year ending September 30, 1955 showed receipts totalling \$1,015.75 and expenditures of \$877.69 . . . Total parish indebtedness is \$180,000.

● **TUSCALOOSA.** Fathers Michael Mulvoy, Edward Beriault and Henry Haley were honored at a banquet held on February 2 by Tuscaloosa, Ala., Council No.

Southern Retreat group, 1955, at Pineville, La.





Southern Retreat group, 1955, at Grand Couëau, La.

4083, Knights of Columbus. A large number of members and priests of the city attended.

● **CORNWELLS.** The second annual mission exhibit is scheduled for March 4 . . . Father Edward Kelly gave a talk on Africa on January 25, said by some to be the most interesting of the past six years . . . The linen room has been converted in a music-room with a new hi-fi phonograph and many new albums . . . On Tuesdays, Thursdays and Saturdays the scholastics participate in a Dialogue Mass in the chapel. High Masses are sung on the other days of the week . . . The fourth year

High School basketball team is champion of the college after a victory over the second year college team, 73-49 . . . Among the new games and equipment recently arrived at the recreation hall is a miniature electric railroad with platform . . . **The Flame** reports that the organ "after an extended period of illness" "gave up the ghost and died."

● **MOSHI.** Father Joseph Kilasara has returned after a three-years' absence during which he made his novitiate and profession in the Congregation at Ridgefield and canonical studies in Rome. Father Francis Mketa

has gone to Paris to make his novitiate . . . On August 5, Bishop **Byrne** received the vows of 12 African Sisters of Our Lady of Kilimanjaro and presided at the reception of 12 novices . . . Insufficient accommodations at the motherhouse in Huruma have created a waiting list of 70. Brother Berndt, diocesan architect, has started construction on a new convent in a plan that will have separate units for professed and novices and a new and larger chapel . . . Father John Van Dongen, 62, passed away as a result of a liver ailment on September 27, 1955. Bishop **Byrne** and Father **Watkins** were at his bedside when he died. Father Van Dongen had spent his entire priestly life in the missions of East Africa . . . Fathers James **Marron**, Daniel **Murphy**, Constantine **Conan**, Edward **Kelly** and George **Crocensi** have departed for home leave . . . Returned are veteran Fathers Norman **Lord**, Vincent **Croinin**, Joseph **Olto**, with newcomers Fathers Patrick **O'Sullivan**, Daniel **Kane** and Francis **Kanda**.

● **DUQUESNE.** Father **Daniel Murphy** joined the faculty and community for the second semester. Father **Patrick McNally** finished his graduate studies and joined the faculty at Rock Castle . . . Monsignor Michael Moloney was a January visitor and Mr. Norton, deputy prime minister of Eire, breakfasted

with the community on January 19 . . . Father **Van de Putte** was celebrant at the high mass on January 16 and Father **Murphy** on February 2, both of which family feasts were duly observed . . . Father **Van de Putte** was translator of the new Holy Week Missal of St. Joseph for the Catholic Book Publishing Co. and also wrote the preface . . . A large number of the community attended the funerals of the mothers of Fathers **Grondzowski** and **Schillo** . . . The University sponsored a public performance for the first time in Pittsburgh of the music drama "Jeanne d'Arc au Bucher" with Vera Zorina in the title role . . . Second semester enrollment was 3776, men students 2422 and women 1354 . . . Unofficially, the University passed its regular Middle States and Maryland accreditation examination on the same day the basketball team beat Dayton 87-86 and made February 29 the biggest day of the current year . . . All the property has been acquired for the building of the new hall of Law and Finance and construction is expected to begin at once.

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### New Address

Ch (Maj.) Henry J. McAnulty  
Office of the Catholic Chaplain  
6000 Support Wing  
APO 925, San Francisco, Calif.



# District of Kilimanjaro

(Bulletin General, July-August, 1955)

## 2.

### ARUSHA (*Continued*)

There were but few Catholics. There was a small group of Europeans, another of Goanese, and about twenty or thirty natives of different tribes who had come to the budding city in search of work. The Mission began with hope and confidence under the patronage of Our Lady of Mount Carmel and that of St. Therese de Lisieux.

The mission of Arusha, besides being a centre for the ordinary minstry in behalf of Europeans, Goanese and Africans who live in the city, is the gate to a zone which may some day be the most important region of the Mission of East Africa. There are between 25 and 26 square miles of mountains, valleys, plains and desert, that have a population of about 140,000 souls. On Mount Meru below which the small Arusha is being developed, there are two distinct tribes, the Warushas and the Wamerus.

The Warushas seem to be Masai who have abandoned their nomadic, warring ways. Their language as well as their habits are those of the Masai, but they have become the farmers of the locality. They num-

ber about 25,000; 5,000 are baptized Lutherans. Their chief is a Lutheran and that is probably the reason of the failure of the many attempts that have been made to draw them to the Catholic faith. Nevertheless during the last years we have been able to construct three schools in that district. Slowly the pagan Warushas have given permission to their children to come to us. We need to practice patience above all, for we have to break down prejudice that has been deliberately formed against us.

The Wamerus, on the Eastern slope, are a little less numerous than the Warushas. Their language resembles that of the Wachagas and they are good farmers, but their customs and clothes seem to have been influenced by the Masai who are their neighbors. There are more than 12,000 Lutherans among them and their hatred for everything Catholic is almost diabolical.

In the mountains and the plains of that extensive Mission live the Masai who are well known as warriors from time immemorial and shepherds of flocks.

Proud to an unbelievable degree, they consider themselves

superior to all mankind and as having, by divine right, possession of all the flocks of the earth. Hence they consider that their raids against the flocks of the other tribes as rightful compensation for what truly belongs to them.

Because they are nomads, it was thought that it was totally impossible to evangelize the Masai. Nevertheless, although their flocks roam over hundreds of miles in the plains, each clan seems to have a definite district for its perigrinations. They go out of bounds in case of famine and draught, but they seem to return always to their "domain." Although it will require infinite patience and progress will be slow, we are confident that evangelization is possible among them.

The Government built schools for them and forced them to send some of their children to them for instruction. Some of the teachers are Catholics and that is why some of the pupils have received baptism. It is hoped that when these children return home they will gradually diffuse a Christian spirit in the districts to which they belong.

During the last years, the Government has given us five plots of ground in the country of the Masai. The first at Monduli, 25 miles from Arusha now has a small church dedicated to Our Lady of Mercy. The four

others, two at 260 miles to the south and two at 230 miles to north have developed as rapidly as the meagre resources permitted.

Finally, hidden in a "pocket" of hills towards the northeast, are found the Wasonjos, who are scarcely known and are considered as a very primitive race. They number about 3,000. Mass was first celebrated among them in 1952. The director of the government school is a Catholic and we have already seventy Catechumens in that locality.

Finally, there remain the Wandoboros, who are almost equally mysterious. A group of these people is found more than 200 miles to the south. It is almost impossible to understand their language and they have no contact with anyone. It is our task nevertheless to win them and that is one more problem for us to find ways of entering into friendly contact with those souls.

There are about 3,500 Catholics in Arusha, most of them living in the very zone of Arusha. There are four schools with 249 pupils, 11 centers for the teaching of catechism and 176 catechumens who are preparing for baptism. Last year we had 352 baptisms; 1,318 communions at Easter; 31,429 communions of devotion; 10 Catholic marriages; 3 mixed marriages and 170 confirmations.

*Huruma* (Our Lady of the Snows, 1931). The Congregation of the Sisters of our Lady of Kilimanjaro has its Mother House in the district of Mkuu, which is a distance of three miles from the mission of St. Catherine of Alexandria at Rombo. It is located in the valley, whereas the mission is situated 500 feet higher up.

A very large tract of two hundred hectares of land had been acquired at the time the mission was founded in a section that had been abandoned.

When Bishop Gogarty was looking for a place for the foundation of the Society of the African Sisters, he decided together with his council, to make use of that tract of land. It was a courageous adventure for the place was uninhabited. That whole region of the heights was called "damned country" by the natives. In fact, it was dangerous on account of the elephants which were on the heights and the lions in the lower regions. But on the other hand there were found there springs of water that would serve in the development of that part of the country.

Wonderful fields, trees and gardens have increased the value of that land. Many natives have come and established themselves near our property and the African authorities would like very much to have part of it for

distribution. The development was made according to the medieval concepts of prayer and labor. Both European and African visitors are astounded by the spectacle of this property of the Sisters.

The 23rd of January 1931 is a day that is recalled with joy, but the day was in reality one of great anxiety for Sister Felicitas of the Congregation of the Precious Blood who was left there with Sister Caprara and 32 postulants to begin as well as she could in a building that was in want of many accommodations. The foundation was laid in sacrifice and God has blessed the work that was begun there with the celebration of the first Mass on the 27th of January of that year.

Bishop Gogarty blessed the chapel on June 24. On the 25th, twenty-three postulants took the habit at the first ceremony of its kind in the territory.

In February 1934 the land belonging to the convent was transformed into gardens and cultivated fields and 19 novices made their profession in the presence of Bishop Byrne, for Bishop Gogarty had been obliged to go to Switzerland for his health and died there in December.

Father van Dongen, superior of Rombo, was the chaplain of the Sisters and guided the entire canonical formation of the candidates. On August 1934,

eight postulants made their profession. From that date the day of profession has always been a day of joy, because it is the feast of Our Lady of the Snows, their patroness.

At present there are 94 professed religious, of whom 60 have perpetual vows and the number of the latter category is constantly increasing. Perpetual professions began to take place in 1943. At present there are 21 novices, 13 postulants and 8 aspirants who are registered for the year 1953.

The Sisters are working in four missions: Kilema, Rombo, Kibosho and Kilomeni, in the senior and junior seminaries, in the Normal Teachers School and in the secondary college of Umbwe.

God has blessed this Congregation and it exercises a great power of attraction. There are always about 90 girls in the various missions who are preparing themselves to enter the novitiate. They must spend three years in a mission as aspirants.

*Kibosho* (Our Lady of the Angels, 1940). The Seminary of Our Lady of the Angels, situated at Kibosho, at an altitude of 5,000 feet on the slope of Kilimanjaro mountain, was opened on September 8, 1940, the feast of Our Lady's Nativity. Bishop Byrne blessed the seminary and the chapel on that day, but the house of the Fath-

ers was not ready. On that occasion Bishop Byrne fully expressed his gratitude to God and asked that God would bless all those who had contributed toward the success of that work. He also asked prayers addressed to Our Lady, patroness of the seminary.

We owe a great debt of gratitude to Brother Berend who so generously and competently directed the work of the construction of the seminary.

The first ordinations from the seminary took place March 2, 1942. Because the chapel was too small, the ceremonies took place in the church of Kibosho in the presence of a great concourse of people.

Since its foundation the seminary has given 17 priests to the Vicariate of Kilimanjaro, one for that of Bagamoyo, and one for Dodoma. There are at present 34 senior seminarians divided as follows as regards the five Vicariates: one for Tanga, 4 for Dodoma, 4 for Mbulu, 3 for Zanzibar and 22 for Kilimanjaro.

The new chapel of the seminary was blessed by Bishop Byrne February 6, 1943 and all the buildings of the seminaries were finished in August 1943.

*Kibosho* (Our Lady of Deliverance, 1893). The mission of Kibosho was founded on September 16, 1893 by Father A.



Commenginger who had come from Kilema. He acquired the property from the well-known and terrible Mangi Sina. It is said that he gave that property because he felt sure that the mission would not succeed there on account of the quasi-Ferndalian abundance in the soil. It seems that the mission was first dedicated to the Blessed Trinity. But later, in the same year, it was placed under the patronage of Our Lady of Deliverance with the patronal feast on August 15.

The second as regards the date of its foundation it is still second in importance, surpassed only by Kilema. There are at present more than 7,000 Christians who belong to that mission. At the beginning it was very extensive, for it comprised virtually the entire slope of the southern part of Kilimanjaro. Since then new residences have been formed: Uru, Umbwe, Narumu and Mbosho.

Progress was slow but solid. It is now a well-established mission which enjoys a healthy development. Thirty-five percent of the population is Christian. The rest is to a great extent pagan. There are only a few Protestants and Mohammedans.

The mission occupies 60 acres of land for its own use. Fifty acres outside of this area are occupied by the population. Of the sixty acres half is reserved

for coffee plantations, the rest comprises buildings such as a large church which will soon be completed, a house for the Fathers, 2 convents for Sisters, European and African, a complete series of buildings for a boarding school for girls, four schools, workshops, dispensaries, kitchens and various other structures.

Because of the importance of education, the mission has 15 additional schools of which several are duly registered and several are merely catechetical centers. There are 3,000 children in our schools, of whom a thousand are catechumens.

Besides the confraternities we have the Legion of Mary and recently we established a Society of St. Vincent de Paul. The latter is doing excellent work among the poor and the suffering.

The year 1953 was the 60th since the foundation of the mission.

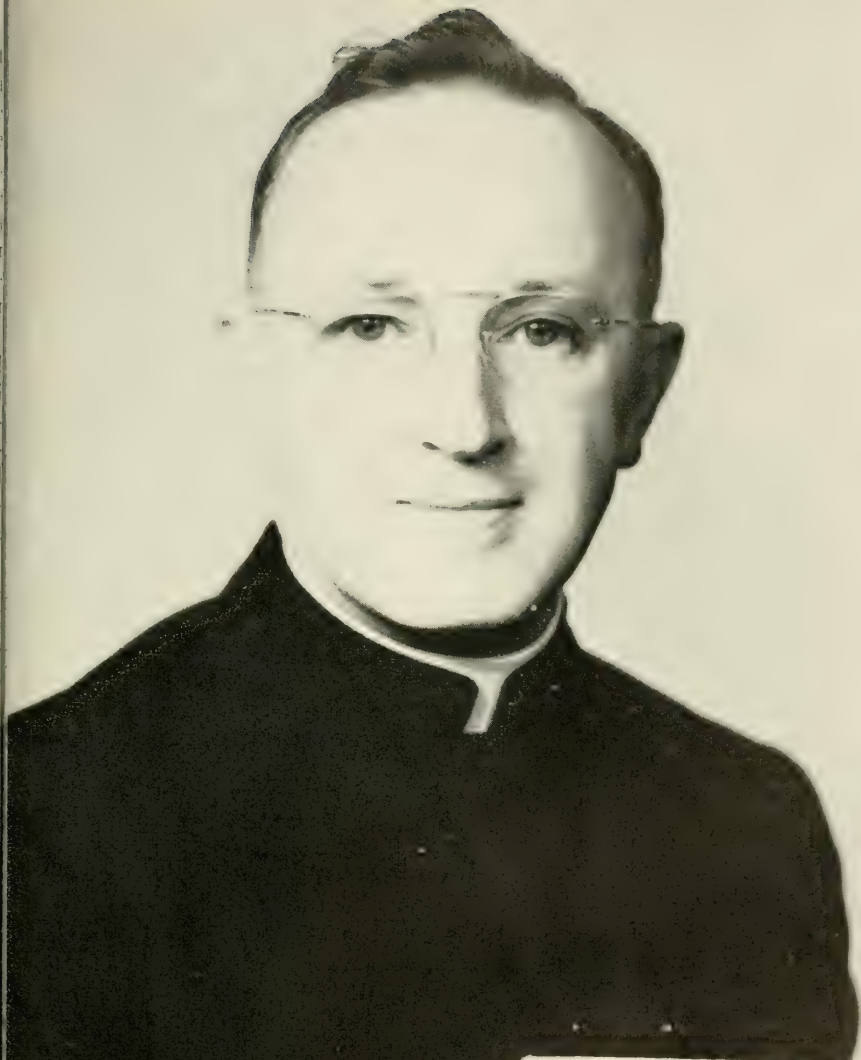
*(To be Continued)*

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### **Farrell Lines New Discount**

Effective January 1, 1956, bona fide missionaries will be granted a 15% discount on passage fares, and a 15% discount on excess baggage and automobiles accompanying a passenger as baggage. All discounts applicable in our South, East and West African Service outward and homeward.

**FARRELL LINES**



# *Our Province*

MARCH-APRIL 1956

# Our Province

March-April 1956

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### Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart (St. Mary's Hospital, Tucson, Ariz.)

Father Daniel Conklin

Father Joseph Keown

Father Martin Ling

Father Stanley Zaborowski

### Slow Growth Perdures

God grant that you may appreciate the value of patience among the apostolic virtues. You will then use all your powers to attain it. If you can presently keep your soul in patience, your success is assured and it will prove solid and secure.

Be convinced, however, that what is taken by assault is lacking in solidity and durability. The shrub which sheltered Jonas at Ninive grew up in one night and perished in another. Fast-growing plants acquire little firmness and quickly fade away. Trees grow slowly and become large and strong and many of them live for centuries.

—Venerable Libermann.

### In Your Charity

Please pray for the happy repose of the soul of:

Father of Father Gerhard Siegfried.

**COVER:** Bishop-elect Richard H. Ackerman, C.S.Sp., D.D., auxiliary bishop of San Diego, titular bishop of Laras.



## Retreats

**Duquesne:** June 10-15.

**Ferndale:** June 17-22.

Retreat master: Father Francis  
FitzGerald.

## Meeting

The Provincial Committee on  
Studies held its annual meeting  
at Ann Arbor on March 29.

# First American Born Bishop

## Bishop-Elect Ackerman

ON April 11 came the early morning (9:00) report that Father Richard Ackerman had been named auxiliary bishop of San Diego and titular bishop of Laras. The news electrified the Pittsburgh confreres. We had our first American-born bishop at last! We felt as happy and proud as the bishop-elect himself.

The consecration will take place in St. Paul's Cathedral in Pittsburgh on May 22. At this writing, aside from Bishop John J. Dearden, bishop of Pittsburgh, the names of the co-consecrators have not been announced. Bishop Ackerman will offer his first Solemn Pontifical High Mass in the University Chapel at Duquesne on May 24.

BISHOP Ackerman was born in Pittsburgh's South Side on August 30, 1903 and made his primary studies at St. John the Evangelist parochial school. In 1916 he entered Duquesne Uni-

versity Preparatory School and on his graduation enrolled in the University's School of Drama.

After two years, Bishop Ackerman entered the novitiate in Ridgefield and was professed on October 19, 1922. He then went to Ferndale for his philosophy and theology. He was awarded the degree of Bachelor of Arts from Duquesne University in 1925 and took his perpetual vows at Ferndale on April 18, 1926.

On April 19, 1926, Bishop Ackerman was ordained to the subdiaconate and on May 22 of the same year to the diaconate. He was ordained to the priesthood on August 28, 1926 and made his Apostolic Consecration on June 21, 1927.

Following is a list of Bishop Ackerman's appointments in the Province:

1927-29 — Assistant, St. Benedict's, Pittsburgh; assistant

novice-master, Ridgefield, Conn.  
 1929-31 — Assistant director, Holy Childhood.  
 1931—Editor, *The Paraclete*.  
 1931-34 —Professor of philosophy, Ferndale.  
 1934—Studies, Paris, Fribourg.  
 1934-40—Assistant, St. Mary's, Detroit, Mich.  
 1940-56—Director, Holy Childhood.

In 1947, Bishop Ackerman was decorated with the Grand Cross "Pro Ecclesia et Pontifice" by Pope Pius XII and in 1953 was awarded the honorary degree of doctor of laws by Niagara University.

*(Editor's reflection: How fitting in the dispensation of the Holy Ghost that Pittsburgh, the cradle of the U. S. Province should produce our first bishop!)*

## VOCATION RALLY AT D. U.

by Father Francis Stocker

THERE was an exceptionally fine turnout for the second annual Vocation Mass and Communion Breakfast at the Duquesne University Chapel on April 15. This Mass and breakfast is for the young men of the Diocese who are thinking seriously of the Priesthood or Brotherhood. They are prospects, of course, for our Congregation, but not all end up in our ranks. However, it appears that this is a wonderful way to help encourage and inspire these young aspirants.

Last year, April 1955, about 110 lads came. Anywhere from the 6th grade to 1st year college. I am convinced that last year's "get-together" was the turning point for a good num-

ber of boys who will enroll in September 1956.

Today, about 125 young men came. Most important of all is the fact that about 25 adults accompanied the boys . . . parents of these boys.

HOLY Mass was celebrated by Father Francis B. Stocker, C.S. Sp., Vocation Director, at ten o'clock. The Mass was said for vocations. The boys, and many parents, received Holy Communion for the same intention. Father Joseph Rengers, the University Chaplain, gave a most inspiring talk . . . well adjusted to all ages present. Many thanks to Father Rengers. Breakfast was given to the group after Mass in the Cafeteria. The two movies, NTP and KM, were

shown to those who cared to see them.

We have a most gratifying report to give for the Pittsburgh Diocese. At the moment . . . four high school graduates, eight eighth grade graduates and several Duquesne students are practically all set for Cornwells or the Novitiate come September 1956. We pray that they

persevere in the holy desire and that more accompany them.

Every Holy Ghost Father is a Vocation Director. As a vocation director, how many have you directed to our Congregation? Let's be honest. And let us get busy. Maybe you read the little saying by some one—"Pray and pray hard. But when you get up off the knees, hustle."

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## Philosophical Psychology

Koren, Henry J., C.S.Sp., S.T.D., *An Introduction to the Philosophy of Animate Nature*. B. Herder Book Co. pp. xiii-341. \$4.75.

This is the second of two textbooks in Thomistic philosophy by Father Koren intended for the use of students on the college and university level.

The book is exactly what its title promises. Without sacrifice of integrity and clarity, the author has presented the basic questions of philosophical psychology. Just as he did in *An Introduction to the Science of Metaphysics*, the author has fol-

lowed the scholastic scheme and technique of the presentation, but has phrased his arguments in language that can be easily grasped by students who are not familiar with Latin.

Divisions of the book are as follows: 1) Life in General; 2) Vegetative Life; 3) Sense Life; 4) Intellectual Life; 5) The Origin of Life and Living Species. Father Koren has appended sections on Suggested Readings, Review Questions and a list of the more important primary and secondary sources.

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### New Pamphlets

A 24-page pamphlet on the Gifts of the Holy Ghost, "Seven Supernatural Powers" and a 32-page pamphlet on the Fruits, "The Tree of Life", are available for 10 cents each or \$4.50 per hundred at the Mission Procurator's office in Washington. Fathers are asked to promote this new literature written by one of our own Fathers, especially during the annual Pentecost Novena, May 11-29.

# Duquesne Sponsors Folk Festival

PITTSBURGH'S first Folk Festival will be held under the sponsorship of Duquesne University at the Syria Mosque, June 9 and 10, 1956.

Under the directorship of *Father John Schlicht*, professor of history, the Festival will be a mass exhibition of the culture of foreign lands presented by the peoples of Pittsburgh. The two-day exhibition is the forerunner of what the committee hopes will become a permanent event.

Assisting Father Schlicht will be Richard Crum as program director, professor Joseph Mader of the University's journalism department as publicity director and Walter Kolar of the *Duquesne University Tamburitzans* as music director.

Nineteen nationality groups will take part in the program which will consist of three

phases covering life in the native lands of the participating peoples.

The lower floor of the Mosque will be set aside for booths displaying the handicraft and artisanship of the nationalities. Each nationality will also have a restaurant booth where typical dishes of each land will be offered for sale to visitors at the festival. These native dishes will be offered in either individual servings or full course dinners at a nominal price.

The affair has been designed as a non-profit venture. Each nationality will provide its own costumes, booths and other materials. Expenses are expected to be met from the sale of food at the exhibition.

Father Schlicht evolved the Festival after a study of similar ventures in Milwaukee, St. Paul and St. Louis.

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## "Operation Forethought"

On April 25, executive personnel from nine Western Pennsylvania Catholic colleges met at Duquesne University to discuss enrollment and teaching problems that will arise between now and 1960.

Present enrollment of 231,000 in U. S. Catholic colleges is expected to reach 400,000 by 1960. Inadequate and antiquated facilities and shortage of teachers complicate the crisis.

Representatives from Duquesne, Mt. Mercy, St. Vincent, Seton Hill, St. Francis, Gannon, Mercyhurst, Villa Maria and Mt. Aloysius attended the meeting.



# **Father William J. Long**

## **1890-1956**

**W**ILLIAM JOSEPH LONG was born on April 12, 1890, at Clonrippa, Feenagh, County Limerick, Ireland. He attended public schools in Feenagh until 1904 when he enrolled at Blackrock College. Upon his graduation he studied for a year at Dublin University and then made his novitiate and was professed in the Congregation at Kimmage Manor on February 2, 1913.

Mr. Long then went to Ferdale, in the United States, for his philosophy and theology. He was ordained to the subdiaconate on June 18, 1917, to the diaconate on the following day and to the priesthood on November 14, 1917. He made his Apostolic Consecration on June 19, 1918 and his perpetual vows in New Orleans, La., on May 15, 1921.

Father Long's first appointment to Holy Ghost parish in New Orleans, La., in 1918. In 1922 he was appointed pastor at St. Peter Claver, Charleston, S. C. During his tenure there, Father Long, aided by Bishop Emmet M. Walsh, built a new grade school and saw the high school officially accredited by the State Board of Education.

In 1935, Father Long went to

Holy Ghost in Opelousas, La., as pastor. In his five years' pastorate, he built a new convent for the colored Sisters of the Holy Family, remodeled the interior of the Church and supervised the transfer of the high school building from the west to the east side of Union Street so that all the parish buildings became located on the same side of the street.

Sacred Heart parish in Lake Charles, La., became Father Long's next pastorate in 1940.

**Father Long**



A year after his appointment, a beautiful new church was erected under his direction. A confrere stated at the time of its dedication on February 16, 1941, that the new church was a "tribute to his capability as pastor."

ON November 18, 1942, Father Long celebrated the Silver Jubilee of his ordination at Lake Charles. More than forty priests attended. Father "Joe" Loneragan (R. I. P.) and Michael Kanda added an extra international note by singing "Irish" airs at the banquet that followed the Jubilee Mass.

Illness compelled Father Long to interrupt his many years of fruitful pastoral duties to rest during the years 1945-46. While recuperating, he resided at St. Joachim's, Detroit.

Returning to active duty, Father Long assumed the pastorate at St. Gabriel's, Hot Springs, Ark., in 1947. In 1948 he completed the remodelling of the rectory and the transfer of the parish chapel to adjoin the rectory and began work on the new church which was dedicated on November 7, 1948. The old chapel was immediately converted into a temporary school. The new school was completed shortly after Easter, 1949, and is a modern, substantial brick and fire-proof building featuring radiant heating.

Illness again forced Father Long to retire from active pastoral duties in September 1954. He was assigned to the diocese of San Diego, California and for a time assisted in our various parishes there. In 1955, he was appointed as assistant at St. Catherine's, Riverside, where he devoted himself to his duties faithfully and to the last entertained on Sundays. Despite a general infirmity that affected his heart and liver and required constant medical attention, he insisted on doing his share of the work.

ON March 9, he entered Community Hospital, Riverside, for a general check-up and for two weeks seemed to improve somewhat. However, on Friday March 23, after his evening meal, he gradually lapsed into a coma and never regained consciousness. The end came at 4:30 a. m., Palm Sunday, March 25.

Father Daniel Bradley reports that Father Long prepared piously for his death and made his final confession and received the Last Sacraments with resignation, cheerfulness and gratitude to God. He was fully cognizant in the last weeks that he would die at any time, but never complained of his sufferings. When asked if we wanted to be moved to a Catholic hospital ten miles away, Father Long expressed preference to

remain at Riverside where he knew he would have the consolation and company of his confreres and the Eucharist daily as well as the ministrations of his personal physician, Dr. Richard Gentry.

On March 27, Most Rev. Charles C. Buddy, bishop of San Diego, celebrated a Pontifical Mass of Requiem for Father Long at St. Francis de Sales church in Riverside since the small temporary chapel of St. Catherine's could not accommo-

date the large number of clergy. Deacons of honor to his Excellency were Fathers Francis Trotter and Francis Mullin. Deacon of the Mass was Father Paul O'Donnell; subdeacon Father Joseph Murphy. Father Daniel Bradley preached the eulogy.

Interment was at Our Lady of the Valley community cemetery in Hemet where Father Long was laid to rest beside his devoted friend and confrere, Father James Hyland. R. I. P.

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## News Roundup

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● **ST. DANIEL'S**, Shreveport, La. Status animarum 1955: parishioners, 170; Holy Communions, 4,025; average attendance at Mass, adults: 87, children: 46; Baptisms, 5; envelope collections, \$265.30; Building Fund collections, \$1,642.90; total contributions, \$2,218.47. Landscaping of church property and installation of parking area now in progress at estimated cost of \$764.

● **SACRED HEART**, Tarentum, Pa. At the Institute on Youth held at Tarentum High School on March 13, Father **George Rengers** served as co-chairman of the Program Committee, Father **Francis Duffy** in the Workshop on Family and Home Life and Very Rev. **Vernon Galiagher** ad-

ressed the opening session with a talk entitled "The Youth of Today — Our Hope for the Future."

● **ST. JOSEPH'S**, Hartsville, S. C. The chapel has finally been painted with the aid of three parish boys . . . Receipts for 1955 were \$4,118 and expenses \$6,855. Number of children in school, 85; Catholics 14; Baptisms 11; converts 10 . . . Church building fund now has \$146 derived from the sale of old clothing.

● **CORNWELLS**. The annual Mission Exhibit was held on Sunday, March 4. More than 700 attended. Father **Edward Kelly**, on leave from the diocese of Moshi, gave the principal address. Also featured were the



### Father Wersing

"Cordon Bleu" photo of Chaplain Wersing celebrating Mass from a jeep in a German wood with the 502nd M. P. Company, United States Army.

African hut from Ferndale (which arrived almost too late!), a beautiful saw-dust carpet which the March winds carried away early in the day, showing of the films "Now the Priesthood" and "Kilimanjaro Mission", a unique display of vestments in the chapel and an exhibition of curios and pictures from our mission territories. In the course of the day, scholastics gave a series of talks and lectures to answer the question "Why I Came to the Seminary" . . . Camera Club will exhibit on April 29, following a contest on April 15 to acquire prize photos . . . Father **Robert Puhl**

has formed a school Glee Club which meets once a week. As a reward for their cooperation in the Mission Exhibit, the scholastics were granted an evening party and a free day on the Monday following. Visitors: **Father Provincial, Father Heim, Bouthillette, Coffey, Kelly, John J. Walsh, Marron, Yates, Anthony Lachowsky and O'Rourke.**

● **ANN ARBOR.** The varsity basketball team ended the season with a 5-3 record . . . On March 17, the scholastics presented the play "Toast of the Hick Town" . . . The early months of 1956 proved to be very good for winter sports . . . Our most recent



addition is the new stage in our refectory. This was made possible by the fine work of **Brother Cyril** who also is responsible for many other fine pieces around the seminary including the new shelves in the biology lab . . . On tap for the remainder of the year is the laying of a new tennis court, a new paint job on the main garage and the conversion of the orchard into picnic grounds for visitors . . . On December 16, Father **Figaro** led the scholastics in the recording of Christmas carols for station WPAG, Ann Arbor. The carols were sung in Spanish, Latin, Italian, German, French and English . . . Quote from the latest "Outlook", scholastic publication: "Hunger is cured by food; ignorance by study."

● **FERNDALE.** On February 2 we celebrated the anniversary of the death of our Venerable Father. On the eve, a Community program featured three papers on various aspects of the life and work of Venerable Libermann presented by scholastics. On the feast, Father Superior celebrated Solemn High Mass and the day was tree . . . Fathers **Edward Kelly** and **Constantine Conan** gave us a very informative talk and colored slides portraying their work in Africa . . . Father **Gerald Bouthillette**, African missionary from the Ca-

nadian Province, gave us a lecture on the Missions of Nigeria and spent several days here. Solemn High Mass and a free day marked the observance of the Holy Father's 80th birthday and anniversary of election . . . Scholastics presented "Harvey", a comedy in three acts on the eve of St. Patrick's Day. The accompanying snowstorm compelled Father **Wright** and the Brothers from Ridgefield to remain here overnight . . . The Philosophers presented a lively disputation in the presence of the assembled community . . . The scholastics took part in the restored Holy Week liturgical ceremonies at the Cathedral in Bridgeport . . . Visitors: **Father Provincial, Fathers Loughlin, Marley, Wright, Conroy and Phalen.**

● **MOSHI.** Most Rev. James R. Knox, Apostolic Delegate for East and West Africa, made the retreat with us at Kibosho Mission from January 8 to 14. Father Hanly, Pallotine priest from Dareda, was retreat master. The second retreat was conducted from the 22nd to the 28th . . . Father E. Durkin, superior at Arusha, returned to England for a rest after collapsing from exhaustion . . . **Bishop Byrne** blessed a new church at Mali Sita on November 20. Father **Stanley Trahan** built the Church for people who are beginning to build

and settle down along the new main road between Moshi and Arusha. It is 60 feet long and 20 feet wide and built with reinforced concrete pillars and six-

inch walls and was constructed in two months. A congregation of 600 was quickly organized and a new annex is already needed.

## Father Libermann and The Shrines of Our Blessed Mother

by Eugene J. Heiler, C.S.Sp.

THERE are many facts about the life of Venerable Father Libermann which are familiar to us all; there are also many which are very little known, or if known, are seldom brought to our attention. That is why I have chosen to place before you a few happenings in the life of Father Libermann which show the real interplay and importance of the Shrines to Our Lady in his life, as a seminarian, as a priest, and as a superior of a congregation of religious missionaries.

The first of these shrines, and the one which plays a double role in the life of our Venerable Father is Our Lady of Victories, at Paris. Following is a short history of the shrine.

In 1590 Queen Margurite of Valois founded a little votive church of Our Lady to be served by some discaled Augustinians.

In 1619 Father Angel of St. Claire joined the community and brought with him a statue of Our Lady of Montaigu, made of the actual wood of the oak tree near Brabant, (near Louvain), Belgium, where Our Lady was said to have appeared.

Ten years later the house and Church were found to be too small for the community, so the Friars asked King Louis XIII to provide them with a new establishment. This he promised to do on condition that they would dedicate it to Our Lady of Victories, in thanksgiving for all her favors, and in particular for the victory at New Rochelle. The King laid the foundation stone himself, and a grand Lady Altar with a white marble statue of Our Lady of Victories was built.

Frater Fiacre, then custodian of the chapel, was shipwrecked on a visit to Loretto, and in the port of Savona learned of the

devotion to Our Lady of Mercy, Refuge of Sinners. Upon his return, in 1674, a fine statue was ordered and paid for by the Queen Mother. Thus, Our Lady of Mercy, Refuge of Sinners, took the parish under her protection during the next 150 years.

In 1791 revolutionaries closed and desecrated the Church, which was used for schismatic worship, and then the Stock Exchange until 1809.

In 1832 Father Charles des Genettes was appointed pastor. Such was the desolation of the Faith and the seeming uselessness of his efforts that on Sunday, December 3, 1836 he began

Mass with the intention of resigning immediately afterwards. At the Canon his distress was so great that he cried out; then he heard a voice, "Consecrate your parish to the most Holy and Immaculate Heart of Mary." Doubling that he could be a visionary, he again heard the same words during his thanksgiving.

Immediately, he sat down and wrote the rules for a confraternity which was approved by the bishop that week. The following Sunday he announced the project to the ten people at the Mass, and when he returned for Benediction that evening he found the church crowded with over 400 people, mostly men.

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## Plug for "Paraclete"

Dear Father:

I have exhausted the supply of PARACLETE back issues you sent me. Please send another 25. Enclosed is . . .

The little leaflet "Mission News" certainly has come a long way.

Those who are introduced to our magazine like it from the start. I just wish more of our Fathers would help to spread its message of devotion to the Holy Ghost and interest in the missions.

It would also be an excellent way of fulfilling our promises made at profession to help spread the devotion to the Holy Ghost and to Our Lady. Also to help fulfill the purpose of the Congregation which our Holy Father himself called "great" in his letter to us on the occasion of the centenary of the death of our Venerable Father.

Perhaps an occasional reminder in the O. P. would help.

—Spiraitain

They sang the Litany of Loretto, and at the invocation, *Refugium Peccatorum*, the entire congregation repeated it three times and added *Parce Domine*. Our Lady had come back to her own.

Thus it happened that during the vacation of 1839 Messers Le Vavasseur and Tisserand, after visiting the then Mr. Libermann, journeyed to Paris to pay a visit to this shrine. Imagine their delight when on February 2 they heard Father Des Genettes recommend for the first time to the vast assembly, prayers for the conversion and salvation of the Negro Race. He told the congregation that to procure their salvation was an undertaking well worthy of the Immaculate Heart of Mary. From this point on Our Lady of Victories became the anchor of safety, the rallying point of the new missionaries.

BUT for Francis Libermann, Acolyte, as he then signed his letters, there was another shrine he was to visit personally, namely, Our Lady of Fourviere, Lyons, France. What of its origin?

This shrine is named after the ancient Roman Forum, (Fourviere), situated on the hill of blood where many martyrs gave their lives in the early persecutions. In the ninth century a chapel to Our Lady of Good Counsel was built here,

and by 1168 the canons of the cathedral began to build another church, a larger one, over the shrine.

The new Archbishop, Guichard, was a friend of Thomas a Becket to whom the English prelate came after his quarrel with Henry II.

One day while passing the rising new church together, St. Thomas noticed the uprising walls and inquired as to its dedication. The architect gave a curious answer: "To the very next martyr who sheds his blood for the Church. Who knows, your Grace, but that your enemies in England may gain you that honor!"

So, shortly before the feast of the Immaculate Conception, in 1839, Mr. Libermann arrived at Lyons on his way from Rennes to Rome. He was physically weak, morally uncertain, and mentally whipped by the discouraging, and even contemptuous remarks of Father Louis and others whose advice he had humbly sought. Even in the inmost depths of his soul, the sanctuary of his being, there lay dreads, doubts, and misgivings as to the wisdom of his undertaking.

Of one thing he was sure, confidence in God, and this through His most holy Mother, Whose intercession he sought at Fourviere.

When he approached the



Shrine and asked to be allowed to serve Mass, he was rebuffed for his appearance and poverty. When he sought the advice of a religious superior in one of the nearby houses, he was laughed at and left standing in the parour alone.

But after six days of prayer and confidence in Our Blessed Mother he was encouraged in his decision by two pious ecclesiastics, and had restored to him the peace of soul that had seemed to disappear when he took leave of Rennes. Thus he left Fourviere to join Mr. de la Bruniere and travel to Rome. We can easily see that he came weak, despised by men, and doubtful in heart, but he remained to pray and show his confidence and trust in Our Lady, and because of this, he left strong and firm in his resolve to do God's will regardless of the cost to himself.

THAT peace of soul, and even of body, was not to remain for long; for shortly after the arrival of the two companions in Rome the seeming hopelessness of their task and the loss of faith in Mr. Libermann caused le la Bruniere to return to Paris in March of that year. Our Venerable Father was then left alone in Rome without companionship, sufficient money, and totally lacking all form of human encouragement. Yet he

waited, and while awaiting Rome's answer to his petition he began to formulate the provisional rules for the proposed instituted. It seemed that he would fail again, however, for his physical health was again waning, his poverty was extreme, and his ideas on the rules, and even the name of the society, vague and unrelated.

This time he set out to visit the seven Roman Basilica's, and the principal shrines of Our Lady to seek light in his work.

On his way home the thought came to him, "That he should consecrate his work to the Holy Heart of Mary."

Light, devotion, confidence returned to him once more. He saw, as it were, the entire plan and extent of the rules of the Society and began that day to write these first words:

"All for the greater glory of our Heavenly Father, in Jesus Christ, through the Divine Spirit, and in union with the Most Holy Heart of Mary."

More than one favor was to come to him through Her hands this time, for shortly after he received from Cardinal Franks, Prefect of the Sacred Congregation of the Propaganda, a letter, which, although it did not officially approve his society, commended him for the idea and advised him and his associates to assure themselves

of the priesthood first.

To a man such as Francis Libermann the approval of the idea of evangelizing the Negroes was wonderful news; but his attaining the priesthood was full of doubts and uncertainties.

So he set off again to Loretto, 60 leagues from Rome, to make his petition for fulfilling his vocation at the house where *The Word was made flesh!*

Here he came full of dread at the enormity of the task he sought to accomplish, and fighting for relief in the contemplative life or the surety of God's not wanting him there.

Again all his prayers and difficulties were solved, and he returned to Rome confident of the clear pathway to the priesthood, and to a letter from his brother with an offer from Bishop Raess to ordain him.

ONLY one more shrine remains a focal point in our Father's life, and as it began this history so it shall end it, for on September 24, 1841, our

newly-ordained Father Libermann came to Our Lady of Victories to offer what was his second mass, but what was considered the first community mass of the congregation. He was surrounded by his dear friends, Le Vavas seur, Tisserand and Collin, who accompanied him to their new Novitiate at La Neuville.

Thus we see that for Father Libermann the four turning points of his life centered around the shrines of Our Lady, whom he always mentioned in his letters by the heading, Live Jesus and Mary, and Whom he had chosen as the solitary pathway to Our Lord as Jesus had chosen Her as His approach to us. It was this devotion to Mary that enabled him to overcome all the obstacles to starting the congregation, and which was the impetus for its prosperity. It is our heritage from our Father to be true sons of our heavenly Mother, and in practicing true devotion to her we too can be assured of the success of our work in the Congregation.

### Vocation Folder

A new vocation folder is available in quantity. Confreres are urged to use it in their schools and parishes. Write to Vocation Department, Box 8668, Washington 11, D. C.

# District of Kilimanjaro

(Bulletin General, July-August, 1955)

## 3.

*St. James' Seminary* (Kilema Chini). This Seminary had a most humble beginning. Bishop Gogarty with far-sighted wisdom saw the necessity of establishing a seminary in order to insure the perpetuation of Christianity on the great mountain of Kilimanjaro. In 1922 his dream began to materialize when Father Albrecht began to give the first lessons to two candidates in the mission of Kibosh. In 1923 Brother Sebastian came to Kilema Chini to begin the construction of the first building.

In 1925, the first structure of the seminary was ready and Father Todorowski became the first director with twelve students. At the end of the year he was replaced by Father Albrecht who gave a solid foundation to the work and remained director during the difficult beginnings, until 1935 when he became procurator of the Vicariate.

In 1940 the senior seminarians left with Father van Dongen, who had become their director in 1935, for the beautiful major seminary of Kibosh. Father Hewit was put in charge of the junior seminarians at Kilema

and continued the excellent work of his predecessors until sickness forced him to return to Europe. He was replaced by Father Danaher, and later by Father Watkins.

God has greatly blessed that work. At the end of 1953, 625 students had passed through the seminary of St. James and of these, 17 are already at work as priests. At present there are 90 students coming from Pare, Tanga and Moul, and 28 in the major seminary from the diocese of Moshi.

*Kilomeni* (St. Odile, 1909). Situated at a height of 5,700 feet above sea level, with a view of the vast plains of Tanganyika, is the mission of Kilomeni.

Missions, like scholastics and professors have sometimes nicknames. Kilomeni deserves the name of "eagle-nest", as it is called by the natives.

Most of the missions of the diocese of Moshi are located on that Kilimanjaro mountain. The Catholic faith had taken hold there several years before the first missionary, Father Balthasar was sent there permanently, November 1, 1909.

The Pare mountains are close to the horizon when one looks

towards the plains of the mission of Kilema. The Bishop and the Fathers beheld them and it was their desire to bring the faith there. Hence in January 1908, Father Baltazar was charged with the mission of preaching to those populations and placing a catechist in the mountains. Protestants, pagans and mohammedans were strongly installed there, but the Father was able to get five catechists into that country in such a way that the true faith was brought to the Wapare tribe. He himself made several journeys of exploration in that region and in November 1909 he took up residence there.

He was soon able to fold up his tent and establish himself in a temporary house which he had built. Two months after his arrival, he and his Wachaga helpers finished a large church. On the first of January 1910 the church was blessed and the Stations of the Cross were erected.

Two weeks later Father Metzler came to the assistance of Father Balthazar and Brother Alfred, and in 1912, Father Cromer, former provincial of the French Province, replaced Father Metzler for a short time.

Following the directives of our Venerable Father who urged missionaries to attach themselves solidly to the soil, the Fathers established a series of schools in the neighboring

districts and also at the distance of a few miles in the region of Kwizu where Father Metzler established himself at a later date on account of the development of that work.

In 1918 the Spanish grippe reaped its victims in Kilomeni as it did elsewhere. In November 1918, Father Balthazar and his companion, Brother Polycarpe died as its victims.

Like many provisional constructions, the church built by Father Balthazar served for a long time. It was not until the thirties that it was found useful to replace it. It was constructed under the direction of Father Morley and the surveillance of Brother Dominic. It is built in cement blocks which were transported by the population over goat paths leading to the mission. And that is the way we got the magnificent church of St. Odile.

In December 1925 there arrived in Kilomeni the Sisters of the Precious Blood to begin their magnificent work for the children. At present besides the 32 schools duly registered in the Pare mountains, there are 2 new brick buildings, one of which will take care of standard 8.

Progress here is slow because of the power of paganism, Islam and two Protestant sects.

We have a good number of catechumens under instruction and the zone of Pare comprises



NOVENA



to the

HOLY  
GHOST



MAY 11-19

now 2 missions: Kilomeni and Kwizu.

*Kirue* (St. John the Evangelist, 1947). This mission, which numbers 8,500 Catholics, ceased to be a part of Kilema in 1947, when it numbered 6,536 Christians. According to the number of Catholics, it comes directly after Kilema which is first in the Vicariate.

This mission had modest beginnings. Before the war of 1914, it was, in 1912, nothing but a small annex numbering 80 Christians. But it developed since 1922 when Father Tessier took charge of that region and placed a catechist in each locality. Every Sunday a Father came to say Mass there. One Sunday it was Father Griffin, the present Superior General, then Father Tessier, or Father Mketa. In 1943, it numbered 4,800 Catholics. In 1951 the mission was honored with the visit of His Excellency the Apostolic Delegate and in 1952 it received the visit of our Superior General who was there on its patronal feast of December 27.

The schools have developed rapidly and at present 1,117 boys and 963 girls are enrolled in them.

We have also the Confraternities of St. Joseph, of St. Ann, of St. Aloysius Gonzaga, of St. Vincent de Paul, of the Children of Mary. The Legion of Mary, es-

tablished in 1940, has 500 members.

The mission has been entrusted to the African clergy of whom three members are engaged in the works of the ministry.

*Kishimundu* (Annunciation 1947). Kishimundu is an off-spring of Uru. First a school was built and the Fathers came from Uru from time to time. Later it was possible to visit the mission every week. In 1938-39 Brother Timothy constructed a church which is still standing today. After that a Father came to stay there for longer periods of time so that the mission developed and the number of Christians increased. He took up his residence in the sacristies.

In 1947 Kishimundu was separated from Uru and Father Dennis Morley became its first director. He began immediately to gather materials for the construction of a house for the Fathers, but money was scarce and the materials were hard to get after the war. That put an end to the work. In 1948 Father Woehrel who had replaced Father Morley at Uru, succeeded in spite of difficulties, in finishing two rooms of the seven that had been planned. The work continued under the direction of Father Razewski who finished the job in 1953. Al-

though it is close to the city of Moshi and its dangers, this mission has developed very well.

In 1953 there were 3,391 Catholics and 411 catechumens enrolled for instruction. There are 3 schools with 1,107 boys and girls enrolled. Six centers for catechumens are preparing 343 neophytes for baptism. The dispensary, in full activity, has taken care of 5,000 persons during the present year. 458 have been confirmed during this year; 1,787 communions were received at Easter, 40,013 communions of devotion and 54 Catholic marriages took place.

Here are found the same forms of Catholic Action as in the other mission stations and there are still 8,500 pagans to be gained to Christ.

*Kwizu* (Our Lady Auxiliatrix, 1914). This station was reopened in 1954. It is located in the mountains to the south of Pare. It had been opened during the first missionary enterprise. But on account of the difficulties brought about by the first World War, it had been closed. It had been taken in charge by Kilomeni and thanks to the zeal of the Fathers, it has been revived during the last years.

It was reopened in 1953. Father McGowan and Father J. Walsh are doing their best to establish it on solid foundations. They have begun with a small church, a house with two

rooms and a school. Much work was done in making contact with the handfuls of Catholics scattered in the southern parts of the Pare mountains and the neighboring valleys. Those two Fathers have shown great devotion and zeal and their labors have been truly fruitful.

*Marangu* (St. Augustin, 1947). This is an offspring of Kilema. As long as it remained attached to the latter, a priest came every week to celebrate Mass there. In 1947, it became an independent mission, which was entrusted to two African priests. The excellent work done by them is proof of their excellent formation. The mission under their guidance, has developed wonderfully both from the spiritual and the material standpoint. A large church was built to replace the old one that had been insufficient for a number of years. At present there are 7,886 Catholics, with 550 pagans who are following instructions in preparation for baptism. There are 6 confraternities, 21 catechists and 14 teachers.

Statistics: 4 schools with 650 boys and 336 girls. Baptisms: 339; confirmations: 285; Paschal communions: 3,095; Catholic marriages: 61.

In spite of the proximity of a large Lutheran center the Christians have increased by 3,000 souls.

*(To be Continued)*

# Holy Ghost NOVENA

-- May 11-19

THE novena in honor of the Holy Ghost is the oldest of all novenas since it was first made at the direction of Our Lord Himself when He sent His apostles back to Jerusalem to await the coming of the Holy Ghost on the first Pentecost. It is still the only novena officially prescribed by the Church. Addressed to the Third Person of the Blessed Trinity, it is a powerful plea for the light and strength and love so sorely needed by every Christian. To encourage devotion to the Holy Spirit, the Church has enriched this novena with the following indulgences:

The faithful who devoutly assist at the public Novena in honor of the Holy Ghost immediately preceding the Feast

of Penecost may gain:

*An indulgence of 10 years on any day of the novena;*

*A plenary indulgence, if they take part in at least five of the exercises, and moreover go to confession, receive Holy Communion and pray for the Holy Father's intention.*

Those who make a private novena in honor of the Holy Ghost, either before Penecost or any other time in the year, may gain:

*An indulgence of 7 years once on any day of their novena;*

*A plenary indulgence under the usual conditions at the close of the novena; but if a public novena is held, this indulgence is available only to those who are lawfully hindered from taking part in the same.*

## HOLY GHOST NOVENA PAMPHLETS

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Novena Folder .....		15c	\$1.00	\$ 4	\$ 8	
Prayers to the Holy Ghost.....		15c	\$1.00	\$ 4	\$ 8	
Devotion to the Holy Ghost.....	5c	50c	\$4.00	\$18	\$35	
Holy Ghost Prayer Book (paper)	50c					
Seven Supernatural Powers.....	10c	75c	\$4.50	—	—	
The Tree of Life .....	10c	75c	\$4.50	—	—	

Address all orders to:

**HOLY GHOST FATHERS**  
1615 Manchester Lane, N.W.  
Washington 11, D. C.



# **Ridgefield Historical Note**

**The Danbury News-Times, 4/14/56**

THE Holy Ghost Novitiate on East Ridge was proud this week. Another of its alumni had been found worthy of high trust. Pope Pius XII announced appointment of the Rev. Richard H. Ackerman, C.S.Sp., as auxiliary bishop of San Diego.

The novitiate offers material for pleasant memories. The main building, a big stone mansion with a sound, cone-topped tower, is surrounded by wide lawns shaded by maple and evergreen trees. The Holy Ghost Fathers bought it from the heirs of a wealthy family named Riggs, who built it in 1887 and called it "Matlock." With it, the Fathers acquired a coachhouse, which is now a recreation hall and carpenter shop.

Through the years they have added a big wing to the house, enlarged the grounds to 30 acres and erected a barn.

Ties between the order and the town were close even before the novitiate opened, when Holy Ghost Fathers used to come from Norwalk every Sunday to aid the pastor of fast-growing St. Mary's parish. Among these helpers was a Father Byrne — now the bishop of Moshi, Tanganyika, East Africa.

A pastor of St. Mary's, the Rev. Richard Shortell, celebrated the first mass in the novitiate chapel May 27, 1922, and a year later donated the shrine to Our Lady of Lourdes which stands on the novitiate grounds.

Sometimes called the "way-side shrine," it beckons passers-by to pay their respects to the Queen of Haven; and before it every night from May to September the novices recite the Rosary, seeking more vocations to their order and blessings for its benefactors.

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**BACK COVER: Chaplain Major, U. S. Air Force, Henry McAnulty (extreme right) with Bishop of Hokkaido, Japan, at Confirmation of Air Force personnel and children.**





# *Our Province*

MAY-JUNE 1956



# Our Province

May-June 1956

Vol. 25

No.

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### Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart  
Father Daniel Conklin  
Father Joseph Keown  
Father Francis Kichak

### Conversion of St. Paul Preparation for the Apostolate

1. A change took place in St. Paul. He was prostrated, humiliated, overwhelmed.
2. He abandons himself to Jesus, "Quid me vis facere?"
3. He is blinded. His faith clouded, he is in want, he even abandoned.

The above reflections are actually a single disposition considered from three aspects. Together, they comprise the spirit of the perfect apostolate.

—Ven Libermann, *Ecrits Spirituelles*, supplement, p. 141

### In Your Charity

Please pray for the happy repose of the souls of:

Father of Father Peter Gross  
Mother of Father Gerhard Siegfried.

Aunt of Father James M. Namara

Father of Fathers Leonard and Edward Bushinski.

**COVER:** Bishop Ackerman and Most Rev. Charles F. Buddy, bishop of San Diego.



## Appointments

Father Jeremiah A. Falvey, Cornwells

Father Eugene G. Toner, Moshi E. Africa

Father Henry J. Brown, St. Joseph's House, Philadelphia, Pa.

Father Frederick C. Trumbull, Moshi, E. Africa.

Father John C. Tomala, diocese of San Juan, Puerto Rico

Father Patrick A. Bascio, Moshi, E. Africa

Father William J. Kane, graduate studies, Catholic University; Provincial Residence, Washington, D. C.

Brother Thomas Sloan, Arecibo, Puerto Rico.

Brother Patrick Staunton, Arecibo, Puerto Rico

## Arrivals

Father William G. Marley, St. Mark's, N. Y., departed Idlewild, via KLM Air Lines on April 15 and returned to Idlewild, via PAA on May 6, 1956.

Most Rev. Jean Gay, Basse-Terre, Guadeloupe, arrived at Idlewild, via PAA on May 8 and departed from La Guardia via Colonial Airlines for Ottawa, Canada, on May 11, 1956.

Fathers Francis A. Greff and Edward G. Marley, Moshi, arrived in New York on May 12 via Italian Line S. S. Vulcania, from Mombasa, East Africa.

## Degrees

Father David Marshall, Ph. D. in English Education, June 2, Louisiana State University.

Very Rev. Vernon Gallagher, LL.D (honorary), June 13, University of Pittsburgh.

Father Charles Fenner, bachelor of Canon Law, Gregorian University, June 1.

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## Father Diamond Dies Suddenly

Chaplain (Lieutenant Colonel) Diamond, U. S. A., stationed at Oakland (Calif.) Army Terminal, died of a heart condition at Letterman Army Hospital, San Francisco, Calif., on May 23.

Solemn Requiem Mass was celebrated on May 25 at The Oakland Post Chapel and the body brought to Philadelphia, Pa. on May 28.

On June 1, Solemn Requiem Mass was celebrated at St. Monica's Church, Philadelphia. Father James McCaffrey preached. Burial was at Ferndale on the same day. R. I. P.

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OFFICE OF THE PROVINCIAL  
WASHINGTON 11, D.C.

May 14, 1956

My dear Confreres:

Within the next month I plan to visit the Motherhouse in Paris and to consult with the Superior General concerning some proposals for the future development of the Province.

Even before we received the news of the nomination of Bishop Ackerman, I had planned to accompany him on his annual trip to Paris for the meeting of the Superior Council of the Holy Childhood. We have reservations for a flight to Paris on Monday, June 4. Therefore, I will not be able to take part in the Retreats at Duquesne and Ferndale.

I have asked Father Guthrie to act as Administrator during my absence and he will preside at both Retreats. Although he will not arrange for my formal Directions, any Father who wishes to do so is free to consult with him and to bring to his attention any suggestion or problem, with the assurance that Father Guthrie will refer them to me on my return early in July.

I might take this occasion to give expression to the joy and elation that we all felt at the elevation of Father Ackerman to the Hierachy of the United States. Our religious family can justly raise our heads in righteous pride that the Holy Father has so honored one of our Province. We have all known the outstanding success he has shown as National Director of the Holy Childhood. He has won the respect and admiration of practically every diocesan curia in the U.S.A.

We shall feel the loss of his efficient services, but we shall never fear the loss of his attachment to the Congregation. He has already shown that the episcopal insignia shall never conceal the C.S.Sp. he so proudly cherishes. Though his duties as a prelate now have prior claim, his profession as a Holy Ghoster makes him forever one of us.

And, finally, I want to extend to every Father, Scholastic, Brother, Novice, and Postulant, my fraternal greetings on the occasion of our patronal feast. The season of Pentecost of 1956 should be for all of us an occasion of spiritual inspiration and of renewed loyalty to the Congregation.

Cordially yours in Sp. Sto.  
FRANCIS H. McGLYNN. C.S.Sp.  
Provincial

## Duquesne University Grants 381 Degrees

Three hundred and eighty-one graduates of Duquesne University received their diplomas from Bishop John F. Dearden of Pittsburgh, Chancellor of the university, at Syria Mosque last Sunday, June 2.

Dr. Albert B. Wright, dean emeritus of Duquesne's school of Business Administration, delivered the commencement address, "The Price of Liberty."

During the exercises, the honorary degree of doctor of letters was conferred upon Msgr. Louis de Raeymaeker, president of the Higher Institute of Philosophy at the University of Louvain, Belgium.

Msgr. de Raeymaeker also delivered the address at the Baccalaureate Mass at 10:45 A. M. Sunday morning in St. Paul Cathedral. Celebrant of the Mass was Father Vernon F. Gallagher, C.S.Sp., president of Duquesne.

## Rock Castle Honored

Headquarters Second Army  
Office of the Commanding General  
Fort George G. Meade, Maryland

Dear Father Lachowsky:

It gives me great pleasure to announce that the ROTC unit at St. Emma Military Academy has been designated as an Honor 55c NDA unit for the Academic year 1955-1956.

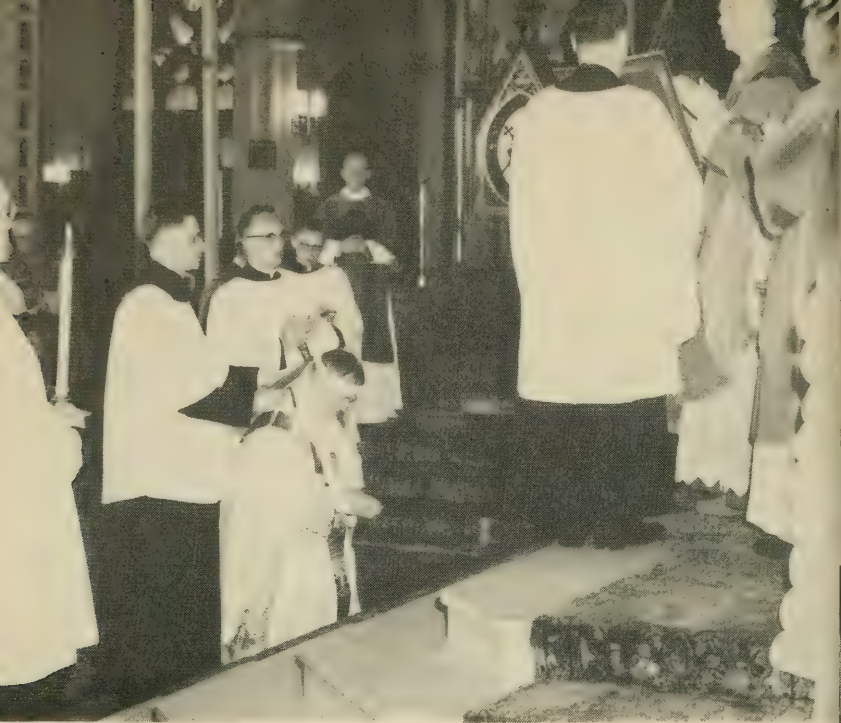
This designation has been based on the exceptionally high standard of training and discipline attained by the unit, as observed in the course of the recent formal inspection and in staff visits by officers of this headquarters.

The attainment of this high standard is a direct result of the institutional support and interest combined with the resulting efficiency, enthusiasm, and splendid work of the corps of cadets.

We, at this headquarters, who are charged with the responsibility for the supervision of the 55c NDS program offer our heartiest congratulations for a job well done.

Sincerely,

Chas. E. Hart  
Lieutenant General, U.S.A.  
Commanding



Consecration Scene

## ***Bishop Ackerman Consecrated***

**F**OUR Archbishops, 23 Bishops, an archabbot, one abbot, two prefects apostolic, scores of representatives from the religious communities and hundreds of Monsignors and priests from the Pittsburgh diocese and other dioceses in the United States were present at the consecration of Bishop Richard Ackerman, C. S. Sp.,

Tuesday, May 22, at St. Paul Cathedral.

Bishop John F. Dearden of Pittsburgh was the consecrating prelate, assisted by Bishop Jean Gay, C. S. Sp., Guadeloupe, West Indies, and Bishop Thomas J. McDonnell, coadjutor of Wheeling, W. Va. Archbishop John F. O'Hara, C. S. C., of Philadelphia, preached the sermon.



The three other visiting archbishops, were Archbishop Paul Yu-Pin of Nanking, China, Archbishop Edward F. Hoban, Bishop of Cleveland, O., and Archbishop John J. Swint, Bishop of Wheeling, W. Va.

Other bishops present at the consecration, in the order of their seniority were Bishop Cuthbert O'Gara, C. P., of Yuanling, China; Bishop George L. Leech of Harrisburg; Bishop Hugh L. Lamb of

Greensburg; Bishop Richard T. Guilfoyle of Altoona; Bishop Charles F. Buddy of San Diego; Bishop Ambrose Senyshyn, O. S. B. M., auxiliary of the Philadelphia Byzantine Rite Diocese.

Bishop J. Carroll McCormick, auxiliary of Philadelphia, Bishop John P. Cody, coadjutor of St. Joseph, Mo.; Bishop Edward P. McManaman, auxiliary of Erie, Bishop Fulton J. Sheen, auxiliary of New York; Bishop

### Consecration Scene





**Consecration Scene**

Joseph McShea auxiliary of Philadelphia. Bishop Charles H. Helmsing, auxiliary of St. Louis.

Bishop James J. Navagh, auxiliary of Raleigh, N. C.; Bishop John F. Hackett, auxiliary of Hartford, Conn.; Bishop John J. Krol, auxiliary of Cleveland; Bishop Coleman F. Carroll, auxiliary of Pittsburgh.

Bishop Jerome D. Hannan of Scranton;; Bishop Nicholas T.

Elko, apostolic exarch of the Pittsburgh Greek Rite, Bishop Paul J. Girouard, M. S. of Morondova, Madagascar, and Bishop-Elect Edward J. Schlotterback, O. S. F. S., Vicar Apostolic of Keetmanshott, Southwest Africa.

The archabbot present was Archabbot Theodore Kojis, O.S.B., of Cleveland.

The two prefects apostolic

who attended the consecration were Rt. Rev. Msgr. Francis McSorley O.M.I., prefect apostolic of Sulu, Philippine Islands, and Rt. Rev. Msgr. Michael Moloney C.S.Sp., prefect apostolic of Gambia, West Africa.

Representatives from almost every religious order and community in the United States were at the consecration, as well as diocesan directors of the Pontifical Association of the Holy Childhood of which Bishop Ackerman is former national di-

rector.

Representing the Holy Ghost Congregation were Father Joseph T. Quinlan, C.S.Sp., counselor general from Paris, and Father Francis H. McGlynn, C.S.Sp., provincial of the United States province.

A testimonial luncheon followed the consecration ceremony at which Bishop Ackerman announced that his successor as national director of the Pontifical Association of the Holy Childhood was Father Augustus

### Consecration Scene





Bishop Ackerman giving first  
episcopal blessing.

Reitan, C.S.Sp., formerly assistant national director and Pittsburgh Diocesan Director.

## Ministers of the Mass of Consecration

*Ministers* to His Excellency The Most Reverend John F. Dearden, S.T.D., *Consecrator: Assistant Priest*, The Very Reverend Francis H. McGlynn, C.S.Sp.; *Notary*, The Reverend Francis R. Duffy, C.S.Sp.; *Master of Ceremonies*, The Very Reverend Monsignor Jacob C. Shinar, J.C.L.; *Deacons of Honor*, The Reverend Louis N. Schenning, C.S.Sp., The Reverend Henry P. Thieffels, C.S.Sp.;

*Processional Cross Bearer*, The Reverend Vincent B. Kukleski; *Mitre Bearer*, The Reverend Jerome E. Stegman, C.S.Sp.; *Crosier Bearer*, The Reverend Francis E. Stocker, C.S.Sp.; *Book Bearer*, The Reverend Joseph R. Kletzel, C.S.Sp.; *Candle Bearer*, The Reverend Edward M. Smith, C.S.Sp.; *Gremial Bearer*, The Reverend Norbert J. Schramm; *ministers* to His Excellency The Most Reverend Jean Gay, C.S.Sp., S.T.D. *Senior Co-Consecrator's Chaplains*, The Reverend Joseph A. Rossenbach, C.S.Sp., The Reverend Francis C. Streiff; *Master of Ceremonies*, The Reverend William F. Crowley, C.S.Sp.; *ministers* to His Excellency The Most Reverend Thomas J. McDonnell, D.D. *Junior Co-Consecrator's Chaplains*, The Reverend Charles J. Ceradini, The Reverend George J. Collins, C.S.Sp.; *Master of Ceremonies*, The Reverend Joseph A. Kopecky; *ministers* to His Excellency the Most Reverend Richard H. Ackerman, C.S.Sp., D.D.: *Chaplains*, The Reverend Charles A. Kapp, C.S.Sp., The Reverend Augustus O. Reitan, C.S.Sp.; *Master of Ceremonies*, The Reverend Eloy I. Grundler; *Mitre Bearer*, The Reverend Joseph A. Nee; *Crosier Bearer*, The Reverend Leo J. Beck; *Minister of Ring*, The Reverend James D. Campbell; *Book Bearer*, The Reverend Oliver



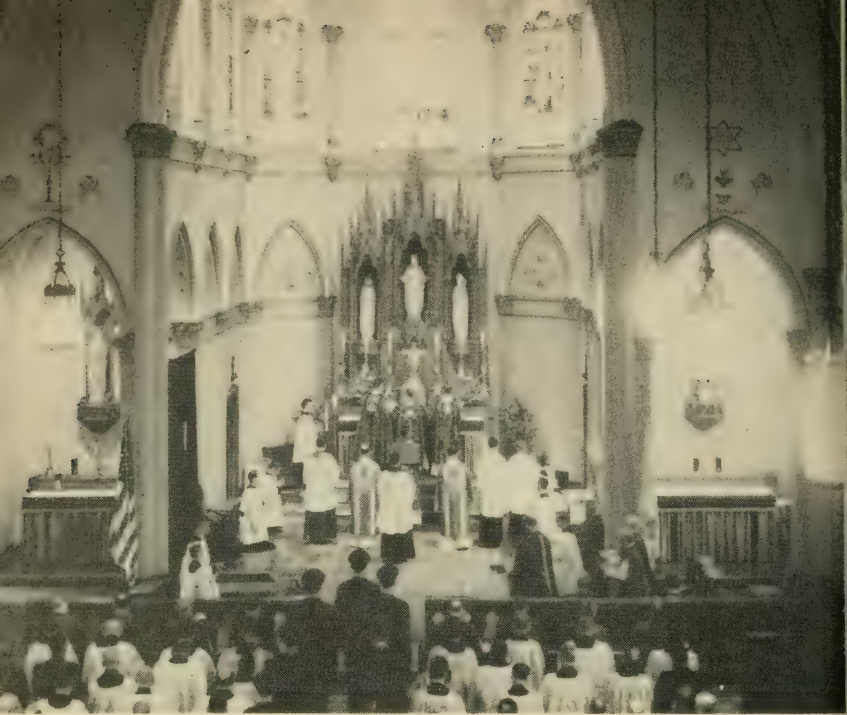
D. Keefer.

Officers of the Mass: *Deacon*, The Very Reverend Vernon F. Gallagher, C.S.Sp.; *Subdeacon*, The Reverend Francis A. Glenn; *Acolytes*, The Reverend Charles T. Behl, C.S.Sp., The Reverend John P. Flaherty; *Thurifer*, The Reverend Joseph P. Moroney, C.S.Sp.; *Gift Bearers*, The Reverend Francis J. FitzGerald, C.S.Sp., The Reverend John P. Janczuk, C.S.Sp.,

The Reverend John F. Kelly, C.S.Sp., The Reverend Michael F. Mulvoy, C.S.Sp., The Reverend Julius F. Zehler, C.S.Sp.; *Torch and Piece Bearers*, The Reverend William J. Cheetham, The Reverend Stanislaus J. Grondziowski, C.S.Sp., The Reverend Joseph A. Healy, C.S.Sp., The Reverend John B. Maher, The Reverend Euquene E. Moroney, C.S.Sp., The Reverend George P. Rengers, C.S.Sp.;

**Bishop Ackerman, Bishop Buddy and San Diego clergy  
after Consecration ceremony**





**Duquesne University Chapel, scene of Bishop Ackerman's  
first Pontifical Mass**

*Preacher*, His Excellency The Most Reverend John F. O'Hara, C.S.C., D.D. Archbishop of Philadelphia; *Chaplains to the Metropolitan*, The Right Reverend Monsignor Paul E. Campbell, The Right Reverend Monsignor Vincent M. Leonard; *Assistant Masters of Ceremonies*, The Reverend James L. Aaron, The Reverend Ferris J. Guay, The Reverend Paul M. Lackner, The Reverend Raymond A. McColigan, The Reverend John T.

Markus, The Reverend Louis J. Nene, The Reverend James P. O'Connor, The Reverend Joseph A. Raynak, The Reverend Francis J. Rooney, The Reverend Donald L. Voelker, The Reverend Raymond A. Vollmer; *Chanters of Litany*, The Reverend Joseph L. Duffy, C.S.Sp., The Reverend Salvatore Federici, C.S.Sp., The Reverend Edward J. Recktenwald, C.S.Sp., The Reverend Joseph F. Rengers, C.S.Sp.

## Committees

*General Chairmen:* Right Reverend Monsignor Vincent Leonard, Reverend Augustus O. Reitan, C.S.Sp.; *Vice-Chairman,* Reverend Joseph A. Duchene, C.S.Sp.; *Room Reservations for the Visiting Hierarchy and Clergy:* Reverend Daniel H. Brennan and Reverend James F. McNamara, C.S.Sp.; *Accommodations for the Celebration of Mass by the Visiting Clergy:* Reverend William F. Crowley, C.S.Sp. and Reverend Charles E. Demblowski; *Transportation Committee:* Reverend Leo I. Beck and Reverend Daniel A. Gearing; *Dinner,* Reverend Joseph A. Duchene, C.S.Sp. and Reverend Augustus O. Reitan, C.S.Sp.; *Vice-Chairman:* Reverend Joseph A. Duchene, C.S.Sp.; *Entertainment of Visiting Bishops, Directors and Out-of-Town Guests:* Right Reverend Monsignor William G. Connare; Very Reverend Vernon F. Gallagher, C.S.Sp.; Reverend Lawrence A. O'Connell; Reverend James D. Campbell; Reverend Leo J. Beck; Reverend J. Gerald Walsh, C.S.Sp.; Reverend Augustus O. Reitan, C.S.Sp.; *Reception for Laymen:* Reverend Vincent P. Brennan and Reverend Joseph R. Kletzel, C.S.Sp., D.D.; *Publicity Committee:* Reverend Charles P. Connors, C.S.Sp. and Reverend Eugene E. Moroney,

C.S.Sp. *Invitations:* Reverend Eugene E. Moroney, C.S.Sp.; *The Cathedral:* Right Reverend Monsignor Andrew J. Pauley; *Music for Consecration:* Doctor Paul Koch and Reverend Walter J. van de Putte, C.S.Sp.; *Television:* Reverend John B. McDowell, Ph.D.; *Ceremonial Booklet for the Consecration:* Reverend Joseph A. Lauritis, C.S.Sp.; Reverend Raymond A. Vollmer; *Complete Charge of Ceremonies for Consecration:* Very Reverend Monsignor Jacob C. Shinar.

At Pontifical Mass  
Duquene University





## Church Dignitaries Present At the Consecration

*Consecrator*, Most Reverend John F. Dearden, D.D., Bishop of Pittsburgh; *Co-Consecrators*, Most Reverend Jean Gay, C.S.Sp., D.D., Bishop of Guadeloupe, West Indies; Most Reverend Thomas J. McDonnell, C.C., Coadjutor Bishop of Wheeling. *Preacher*, Most Reverend John F. O'Hara, C.S.C., D.D. Archbishop of Philadel-

phia. Archbishops: Most Reverend Paul Yu-Pin, D.D., Archbishop of Nanking, China; Most Reverend Edward F. Hoban, D.D., Archbishop - Bishop of Cleveland; Most Reverend John J. Swint, D.D., Archbishop - Bishop of Wheeling; *Bishops*: Most Reverend Cuthbert O'Gara C.P., D.D., Bishop of Yuanling, China; Most Reverend George L. Leech, D.D., Bishop of Harrisburg; Most Reverend Hugh L. Lamb, D.D., Bishop of Greensburg; Most Reverend Richard T. Guilfoyle, D.D., Bishop of Altoona; Most Reverend Charles E. Buddy, D.D., Bishop of San Diego; Most Reverend Ambrose Senyshyn, O.S.B.M., Auxiliary to the Bishop of the Byzantine Rite, Philadelphia; Most Reverend John K. Mussio, D.D., Bishop of Steubenville; Most Reverend J. Carroll McCormick, D.D., Auxiliary to the Archbishop of Philadelphia; Most Reverend John P. Cody, D.D., Coadjutor Bishop of St. Joseph; Most Reverend Edward P. McManaman, D.D., Auxiliary to the Bishop of Erie; Most Reverend Charles H. Helmsing, D.D., Auxiliary to the Archbishop of St. Louis; Most Reverend Joseph McShea, D.D., Auxiliary to the Archbishop of Philadelphia; Most Reverend James J. Navagh, D.D., Auxiliary to the Bishop of Raleigh; Most Reverend John F. Hackett, D.D., Auxiliary to



At Pontifical Mass  
Ferndale





**Father Joseph Sweeney, master of novices, Bishop Ackerman, Father William Murray, director of Brothers at Ferndale, with novice-brothers and postulants at Ridgefield**

the Archbishop of Hartford; Most Reverend Coleman F. Carroll, D.D., Auxiliary to the Bishop of Pittsburgh; Most Reverend John J. Krol, D.D., Auxiliary to the Archbishop-Bishop of Cleveland; Most Reverend Jerome D. Hannan, D.D., Bishop of Scranton; Most Reverend Nicholas Elko, D.D., Bishop of Pittsburgh Greek Rite; *Arch-abbot*: Archabbot Denis Strittmatter, O.S.B., Latrobe, Penn-

sylvania, *Abbots*: Abbot Theodore Kojis, O.S.B., Cleveland, Ohio. Abbot Stanislaus F. Gmucca, O.S.B., Natrona, Pennsylvania. *Prefects Apostolics*: Right Reverend Monsignor Francis McSorley, O.M.I., Prefect Apostolic of Sulu, Philippine Islands; Right Reverend Monsignor Michael Moloney, C.S.Sp., Prefect Apostolic of Gambia, West Africa:

Very Reverend Joseph T.



**Bishop Ackerman and Father McGlynn at private audience with Holy Father in June**

Quinlan, C.S.Sp., Councilor General of the Holy Ghost Fathers, Paris, France; Very Reverend Francis H. McGlynn, C.S.Sp., Provincial of the United States Province of the Holy Ghost Fathers; Very Reverend Thomas O'Keefe, M.S. SS.T., Superior General of the Missionary Servants of the Most Holy Trinity; Very Reverend Roland A. Huot, S.S.S., Provincial of the Fathers of the

Blessed Sacrament; Very Reverend William D. Buckley, O.S.F.S., Provincial of the Oblates of St. Francis de Sales; Very Reverend J. Alfred Richard, W. F. Provincial of the White Fathers; Very Reverend Earnest Giovannini, S.D.B., Provincial of the Salesian Fathers of Dom Bosco; Very Reverend Daniel W. Egan, T.O.R., Vicar Provincial, Province of the Sacred Heart T.O.R. Fran-

ciscan Fathers; Very Reverend Benedict Huck, C.P., Representing the Provincial of the Passionist Fathers; Very Reverend Frederick C. Dietz, M.M., Representing the Maryknoll Fathers; Reverend Alcuin Egan, S.S., Representing the Father General of the Graymoor Friars; Reverend John F. Mahoney, C.M., Representing the Provincial of the Vencentian Fathers; Reverend J. A. Denis, C.S.Sp., Representing the Provincial of the Holy Ghost Fathers in Canada.

Representatives from the Redemptorist Fathers, Benedictine Fathers, Franciscan Fathers, Passionist Fathers, Oblate Fathers, Jesuit Fathers, Capuchin Fathers, Divine Word Fathers, Precious Blood Fathers, Maryknoll Fathers, Salesian Fathers, Vincentian Fathers, Holy Cross Fathers, Augustinian Fathers, La Salette Fathers, Holy Ghost Fathers.

## **Bishop Ackerman's First Solemn Pontifical Mass Duquesne University Chapel, May 24**

*Ministers of the Mass:* Father Louis Schenning, *deacon*; Father Eugene Moroney, *sub-deacon*; *master of ceremonies*, Very Rev. Jacob Shinar, Father William Crowley; *deacon of honor*, Father Salvatore Feder-

ici; Henry Koren; *preacher*, Father Vernon Gallagher; *minor ministers*, university students. Bishops in attendance: Most Revs. Jean Gay, Thomas McDonnell, Coleman Carroll, Nicholas Elko. More than 75 monsignor and priests attended the mass. Priests of the University faculty made up the schola, with Father Van de Putte at the organ and Father Vernon Gallagher conducting.

At a luncheon in the garden of Trinity Hall, Monsignor Paul Campbel was master of ceremonies. There were speeches by Bishops Gay, McDonnell and Elko and by Fathers Joseph Quinlan and McGlynn. Bishop Ackerman made the principal address.

## **San Diego Installation**

"Publicly we proclaim our deepfelt gratitude to the gloriously reigning Pontiff, Pope PIUS XII, who has favored this Diocese in many ways and now especially for graciously hearing our petition for an Auxiliary to share the burdens and responsibilities of this rapidly expanding jurisdiction."

The Most Reverend Bishop thus proclaimed the need for another Bishop in the San Diego Diocese in his sermon at the Solemn Pontifical Mass celebrated by Most Reverend Richard H. Ackerman, C.S.Sp.,

in St. Joseph's Cathedral on May 29.

The chief function in Bishop Ackerman's liturgical reception in the diocese drew to the cathedral the largest congregation of distinguished churchmen and lay folk in the 20 years' history of the San Diego jurisdiction.

His Eminence James Francis Cardinal McIntyre presided at the Solemn Pontifical Mass. It was the first time that a Cardinal presided in St. Joseph's Cathedral.

Eight bishops, 38 monsignori, more than 200 priests, 400 nuns of the 23 congregations and orders of Sisters in the diocese and many hundreds of lay persons attended the new Bishop's liturgical reception.

Besides Cardinal McIntyre and the Bishops of San Diego, Bishops present included Most Rev. John F. Dearden, Bishop of Pittsburgh; Most Rev. Coleman F. Carroll, D.D., J.C.D., Auxiliary Bishop of Pittsburgh; Most Rev. Joseph L. Federal, Auxiliary Bishop of Salt Lake City; Most Rev. Merlin J. Guilfoyle, D.D., J.C.D., Auxiliary Bishop of San Francisco; Most Rev. Francis J. Green, Auxiliary Bishop of Tucson, and Most Rev. Alfredo Galindo, Vicar Apostolic of Baja, California.

Bishop Ackerman was assisted at the Solemn Mass by the Very Rev. William J. Casey, pastor of St. George's Church, Ontario,

as deacon of the Mass and Rev. Francis L. Mullin C.S.Sp., subdeacon. Rt. Rev. Msgr. George M. Rice, Cathedral rector, was assistant priest.

Revs. Donald F. Doxie, Lawrence E. Geoghan and Anthony Chylewski were masters of ceremonies for the Mass.

Very Rev. Benjamin G. Hawkes was master of ceremonies for Cardinal McIntyre; Very Rev. James T. Booth, master of ceremonies for the procession.

The music of the Mass was rendered by a choir of 50 seminarians from Immaculate Heart Seminary, El Cajon, under the direction of Very Rev. J. Vincent Sullivan.

At 8 Bishop Ackerman was honored at a civic reception in the University of San Diego's College for Women theater on the Alcala Park Campus.

Thirty-eight monsignori and more than 200 priests from many sections of the United States attended the reception event honoring Most Rev. Richard H. Ackerman, C.S.Sp., Tuesday.

Monsignori present included: Rt. Rev. Msgrs. Francis C. Ott, Francis Dillon, Thomas A. Matthews, Thomas Travers, George Rice, John W. McDonagh, J. Malachy O'Sullivan, John Power, Michael J. Byrne, Owen Hannon, L. S. Hauber, Kansas City, Kan., William Y. Connare, Pittsburgh, Vincent



M. Leonard, Pittsburgh, Patrick Dunne, Patrick Healey, Los Angeles, F. A. Wekenman, Kenneth Stack, Extension Society, Chicago, Peter Lynch, Luke Deignan, John F. Purcell, Joseph V. Clarkin, W. J. Drummy, Daniel J. Ryan, Edward A. Freking, Cincinnati, Ohio, Franklin F. Hurd, Matthew Thompson, James P. O'Shea, J. A. C. Van Veggel, Martin Cody Keating, Burbank, Vincent F. McCarthy, San Francisco, Thomas J. O'Dwyer, Los Angeles, Leo J. Ruggle, St. Joseph, Mo., J. R. Nunez, Joseph J. Truxaw, Los Angeles.

Very Rev. Msgrs. Edward F. Sweeney, Boston, Anthony Brouwers, Los Angeles, Richard R. Daniels, Jacob C. Shinar, Pittsburgh, Benjamin G. Hawkes, Los Angeles.

Priests present were Revs. Luis Ramirez, S.J., Louis Conti, Thomas Harris, John Bradley, Michael O'Connor, Edward J. Connolly, Ricardo Meza, A. M. Mayer, O.S.M., Victor M. Leonard, O.S.M., Patrick Kearney, CSV, Michael Flahive, Michael F. Cooney, Thomas J. O'Toole, William A. Bergin, Thomas F. Geagher, Alfredo G. Mateo, James Galvin, S.S.C., John L. Storm, Patrick J. Kearney, Charles P. Young, Talmage Glazier, Joseph P. O'Leary, Walter A. Mahler, U. S. Navy, Alfred F. Geimer, Elio Zaratti, James A. Griffin, Pittsburgh.

Revs. Simons J. Vitale, James Anderson, F. W. Meehling, J. J. Cassidy, C.S.Sp., F. P. Trotter, C.S.Sp., F. P. Trotter, C.S.Sp., Joseph D. Boyd, C.S.Sp., Frederick Vickstrom, CSsR, Whittier, Frederick Gorka, OFM, Conv., F. B. Demsher, Pittsburgh, Emmett T. Michaels, USNTC, Paul A. Lloyd, U. S. Navy, Glen A. Rademacher, U. S. Navy, Joseph T. Dimino, U. S. Navy, Bernard L. Hickey, U. S. Navy, Denis J. Mangan, Ambrose J. Sullivan, Marion M. Coslowski, Earl Ullman, Aidan J. Day, E. R. Flynn, Michael J. O'Connor, P. Pedro Hernandez Duvan, Joseph Rossell, Pietro Bianchi, CRSP, Tullio Andreatta, Charles V. Loftus, Donald F. Doxie.

Revs. Patrick Fox, William Bolger, Francis A. Nightingale, Thomas Moloney, James Creation, Rene Peter, Luis Balderas, Lawrence N. Gatt, Vincent J. Bartuska, Michael E. Flynn, Robert MacEwen, Louis Valdes, Anthony Kasper, Francisco Jorge, Patrick O'Neill, Peter Tarquini, FSCJ, Francis X. Flores, Alfonso Cerezo, John M. Tahany, William F. E. Van Garsse, Andrew W. Hanley, Michael Browne, Jeremiah Murphy, Joseph C. Mackey, Jose S. Valencia, Robert Omana, Patrick O'Connor, F. L. Rye, Michael J. Carlos, Leo Davis, James T. Booth.

Revs. Patrick J. O'Dowd,

John R. Domas, Sean Murray, Michael Nolan, Richard A. Waterfall, Leo J. Beck, Eugene L. Lavery, C.S.Sp., Cornelius Cronin, Joseph P. Maunion, U. S. Navy, Leon S. Darkowski, U. S. Navy, Cajetan Tarnowski, OFM Conv., Cornelius J. Griffin, U. S. Navy, James J. Killeen, U. S. Navy, William J. Meagher, U. S. Navy, F. Philip Aggeler, CSsR, George J. Collins, C.S.Sp., New York City, Jose M. Manterola, SJ, R. C. Guthrie, C.S.Sp., Vernon F. Gallagher, C.S.Sp., Patrick G. Kenny, John Rhatigan, Carmine Porro, Lucien Burque.

Revs. William H. Sullivan, OSA, David H. Ryan, OSA, Robert A. Griswold, OSA, John J. Costigan, OSA, Charles J. Danaher, OSA, James A. Phalen, C.S.Sp., Christopher J. Bradley, Los Angeles, Vincent J. McGarvey, OSA, Thomas B. Austin, OSA, Edmund Krollicki, OFM, Conv., Patrick Collins, ODC, John Fearon, OP, Enda, ODC, John Fearon, OP, Enda, ODC, Juan Saldana, James Lawlor, Augustine C. Murray, J. M. Carillo, FSCJ, Harry Mitchell, John F. Gallagher, Francis J. Rigney, Harold W. Rigney, SVD, John T. Donohue, C.S.Sp., Paul A. O'Donnell, C.S.Sp., Joseph B. Murphy, C.S.Sp., Francis L. Mullin, C.S.Sp., Adalbert S. Radawski, James P. O'Donoghue, William Casey, Law-

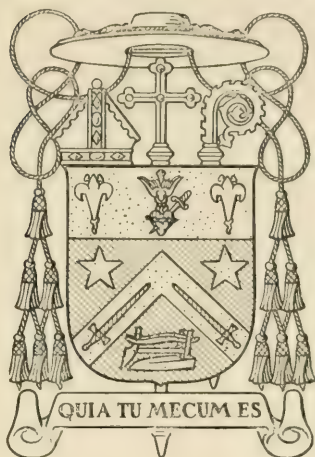
rence E. Geoghan, Anthony Chylewski. L L L L

Revs. Joseph L. Murphy, OMI, Humphrey Russell, CR, Adolph Istok, CR, Henry J. Stec, CR, Dominic Pazzaglia, FSCJ, Michael R. O'Donohoe, Hugh McNelis, James P. Lynch, Dor Sanchez, MSpS, Robert E. McMahon, SJ, Jerome, ODC, John A. Burns, C.S.Sp., James F. Pergl, C.S.Sp., Richard K. Smith, OSA, Patrick J. Keane, OSA, Robert J. Donovan, OSB, Thomas P. Garrett, OSA, Edwin P. Scanlan, OSA, Jeremiah C. Brown, OSA, Samuel E. D'Angelo, OSA, John R. Aherne, OSA, James Hallquist, OFM, Patrick J. Kelly, OP, Paul F. Ratterman, CP, Pius A. Leabel, CP, James M. Gilfillan, William Cooney, Joseph N. Stadler, Thomas E. Byrnes, Richard Maher, James McGinley, William A. O'Dwyer, Francis M. Brown, OSM, Daniel O'Donoghue.

Revs. Patrick A. Power, Lucian J. Lauerma, Thomas P. English, Daniel P. Bradley, CSSP, Francis Dioni, FSCJ, W. J. Okulczyk, CR, Henry J. Momulka, CR, Stanley E. Ross, CR, James E. Mertz, SUD, and Very Rev. Joseph Quinlan, C.S.Sp., Assistant General, Paris France, Very Rev. Francis H. McGlynn, C.S.Sp., and Very Rev. Augustus Reitan, C.S.Sp.

Brothers Boniface, ODC and John Laderman, FSCJ.

# The Coat of Arms



## Blazon

Vert. on a chevron between in chief two mullets and in base a plough or, two swords hilts to base gules, on a chief of the second a heart enflamed encircled by a crown of thorns of the third and pierced by a sword bendwise sinister argent, ensigned with a dove, all between two lilies proper.

## Significance

This coat of arms is based on that of the Ackerman family from the vicinity of the Rhineland whence the Bishop's family stems. These arms are described as a chevron between three stars, accompanied by a plough in base, all in silver on a blue field.

The chevron, two of the stars and the plough have been retained, albeit altered in tincture for difference, as is a custom in prelatial heraldry, to make these arms peculiar to Bishop Ackerman.

Since the name Ackerman in German and Dutch means a farmer, the plough affords an interesting example of canting arms or "armes parlantes" which bespeak the name, office or occupation of the bearer. Medieval heralds were fond of these armorial puns. The green field of the shield is also appropriate for the derivation of the name.

The stars, too, are fortunate because the Bishop for many

years has been Vice-President of the Superior Council and National Director of the American Branch of the Pontifical Association of the Holy Childhood. The stars symbolize the Star of Bethlehem which tarried over the manger where the Holy Child lay in Bethlehem. This star is sometimes called the "Stella Non Erratica" because it unerringly led the shepherds directly to the abode of the Infant King.

The Ackerman chevron affords a suitable resting place for the sword from the arms of Chichester, England, a See made famous by St. Richard (1197-1253) who, as Bishop, defended the Church against Henry III and died in Dover while preaching a Crusade against the Saracens. The name of this illustrious baptismal patron of Bishop Ackerman, who was canonized in 1262, is also by happy coincidence the maiden name of the Bishop's mother. The arms from the thirteenth century and of the See of Chichester date from the thirteenth century and display Our blessed Lord in glory seated on a throne, His right hand raised in benediction and a sword issuant from his mouth. This unusual symbol of the sword is said to be derived from three quotations in the Apocalypse, one of which is: "And to the angel of the Church at Pergamum write:

... In like manner repent, or else I will come to thee quickly, and will fight against them with the sword of my mouth" (Apocalypse 2:12-16). The sword is particularly applicable to the office of the mitred Bishop: "And take unto you the helmet of salvation and the sword of the spirit, that is the word of God" (Ephesians 6:17).

The chief (upper compartment) bears the insignia of the congregation of the Holy Ghost of which the Bishop is a member. The chief is the customary partition for display of the arms of the Order of Congregation of a prelate.

The motto: "Quia tu mecum es" is taken from the fourth verse of Psalm 22. It is translated "For thou art with me."

The external ornaments are composed of the green pontifical hat with its six tassels on each side disposed in three rows, and the precious mitre, the processional cross and the crosier, all in gold. These are the presently accepted heraldic trappings of a prelate of the rank of Bishop. Before 1870, the pontifical hat was worn at solemn cavalcades held in conjunction with papal functions. The color of the pontifical hat and the number and color of the tassels were signs of the rank of a prelate, a custom which is still preserved in ecclesiastical heraldry.



# Centenary At Isle Brevelle

*St. Augustine, Pioneer Southern Mission*

ON April 15, the 100th anniversary of the canonical erection of St. Augustine, Isle Brevelle, La., was celebrated at a Solemn Pontifical Mass. Bishop Charles P. Greco, D.D., bishop of Alexandria, celebrated the Mass and preached the sermon.

A dinner for the clergy was served at 5 P. M. and after the Mass there was a reception in the school hall for the people of the parish and their friends.

Ministers for the Mass: Bishop Greco, celebrant; Father Edward Wilson, assistant priest; Father Joseph Hackett, deacon; Father William McElroy, sub-deacon; Rev. Frederick Lyons and Father John Baney, deacons of honor; Rev. Clinton

Teacle, master of ceremonies; Father Leo Kettl, organist.

Present in the sanctuary: Rt. Rev. Monsignor S. J. De Keuwer and John C. Vandegaer, Father J. J. Callahan, pastor, Rev. J. G. Going, O.P., Fathers Anthony Walsh, Herbert Frederick, James Murnaghan, Hugo Kuster and Julian Wrobel; Dr. Murray J. Martin, Knight of St. Gregory.

After the Mass, Monsignor De Keuwer was celebrant at the Solemn Benediction.

The Holy Ghost Fathers came to the parish on February 14, 1913. The present buildings were erected in the twenty-six year term of Father J. A. Baumgartner, second pastor. St. Augustine's is the "mother" parish of all our missions in the Sough.

## Church, School and Convent





Father J. Joseph Callahan, pastor, and interior of St. Augustine's,  
Isle Brevelle, La.

## News Roundup

● **FERNDALE.** Our new imported news that an alumnus and con-  
statue of Notre Dame de bon frere was chosen for the fullness  
Accueil, Our Lady of Welcome, of the priesthood. We are justly  
was erected in the triangle in proud of our own Bishop Acker-  
front of the building and this man . . . Our scholastic publica-  
area is now being landscaped tion, **Spiritus**, appeared again in  
. . . All of us rejoiced at the good a new and attractive format.



FATHER KULWICKI



FATHER McDONOUGH



FATHER KANE

## Newly-Ordained

At Ferndale, on June 7, Most Rev. Lawrence J. Shehan, D.D., bishop of Bridgeport, Conn., ordained four deacons to the priesthood. They are Fathers Norman G. Hannahs, of Pennsauken, N. J.; Mortimer F. Kane, of Lynbrook, N. Y., Raymond J. Kulwicki, Pittsburgh, Pa., and Timothy T. McDonough, Norwood, Mass.



FATHER HANNAHS

Copies were sent to all our houses in the Province, including Africa and Puerto Rico . . . Doctor John Murphy of Riverside, Connecticut, gave us a very informative talk on Medico-Moral problems and afterwards answered our questions . . . Fathers **Zaborowski** and **Lord** have joined our Community . . . Visitors during the past month in-

cluded Fathers **Schuster**, **Phalen**, **McDonough** and **Conroy** . . . Early in May, the scholastics enjoyed the annual trip to Maryknoll. A basketball game was played in the morning and a softball game in the afternoon, both of which we lost. A few days after our visit, Fathers **Superior** and **Williams** represented the Community at the



How many of these faces do you recognize? Hint: for a start, there are Fathers Ned White, Anthony Lachowsky, George Collins, James Carroll (R.I.P.), and John Stanton (R.I.P.).

dedication of Maryknoll's new chapel . . . **Bishop-elect Ackerman** made a private retreat here in preparation for his consecration. Before he left, he gave us an eloquent and inspiring talk . . . In observance of the 25th anniversary of **Quadragesimo Anno**, a special program was held during which appropriate papers were read by three scholastics . . . The scholastic priests went to St. Mark's Church for the annual group Baptism of children . . . Fathers **Superior, Connors, Supple** and **Williams** and **Brothers David** and

**Regis** represented the Community at Bishop Ackerman's consecration . . . The Feast of Corpus Christi was solemnly observed and that evening we began our annual retreat with **Father Holmes** as retreat master . . . Monday, June 4th, was a great day in the history of Ferndale. A former student and professor returned as newly-consecrated bishop to celebrate a Solemn Pontifical Mass. A very large gathering of confrere and secular clergy were here to pay tribute to Bishop Ackerman at the Mass and the festive dinner



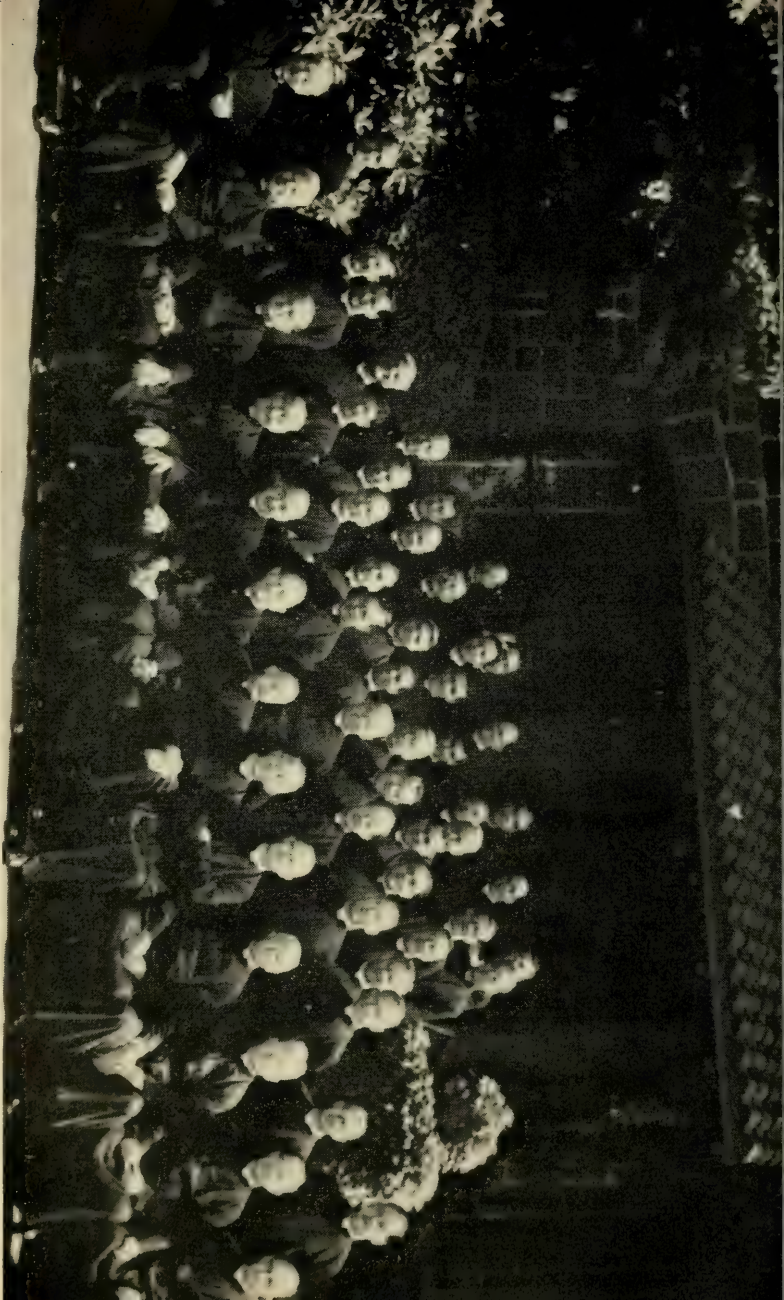
which followed . . . On Thursday, June 7th, Bishop Shehan of Bridgeport conferred the sacred priesthood on four of our deacons . . . Sunday, June 10th, almost a thousand people visited Ferndale for the combined Open House and Departure Ceremony. Various displays inside and outside (including a live monkey at the African hut), our two vocation movies, and conducted tours through the house comprised the Open House activities. Most Rev. John F. Hackett, D.D., Auxiliary Bishop of Hartford, preached at the 43rd Departure Ceremony at which seven young Fathers and two Brothers received their appointments from Very Rev. **Regis C. Guthrie**, delegate of Father Provincial.

● **CORNWELLS.** Only four scholastics left during the year which ended with a roll call of seventy . . . Nine will go to the novitiate. Two of this number survived from the starting Class of 1950 . . . Scholastically, nearly one-third of the entire student body finished the year with a general average of 90 or higher . . . On June 1, the new grotto of the Sacred Heart was dedicated preceding Benediction. On the Eddington border of the College grounds, the grotto faces on Bristol Pike. A four-year project of Father **Herbert Schuster**, the grotto features a solid white concrete statue of the Sacred

Heart, four feet six inches high, and crowning a five-foot wall of field stone. In front of the grotto, a patio-walk foundation has been laid in the form of a huge cross measuring 90 x 45 feet with a 15-foot circular center piece. Field Day Exercises were conducted on the same day . . . The Penn Salt Manufacturing Company presented its annual award to Terrence Mangan of the fourth year for proficiency in science . . . The Philadelphia-Wilmington section of the American Institute of Chemical Engineers presented Edward Miller with its award on June 4 . . . Guest Book: Father Pertill, superior general of the Fathers of St. Edmund, Balthasa Rivers, Holy Ghost Brother — Postulant, Very Rev. Thomas J. Riley, Chairman of Catholic Charities, archdiocese of Philadelphia, Fathers **Charles Connors**, **Edward Kelley**.

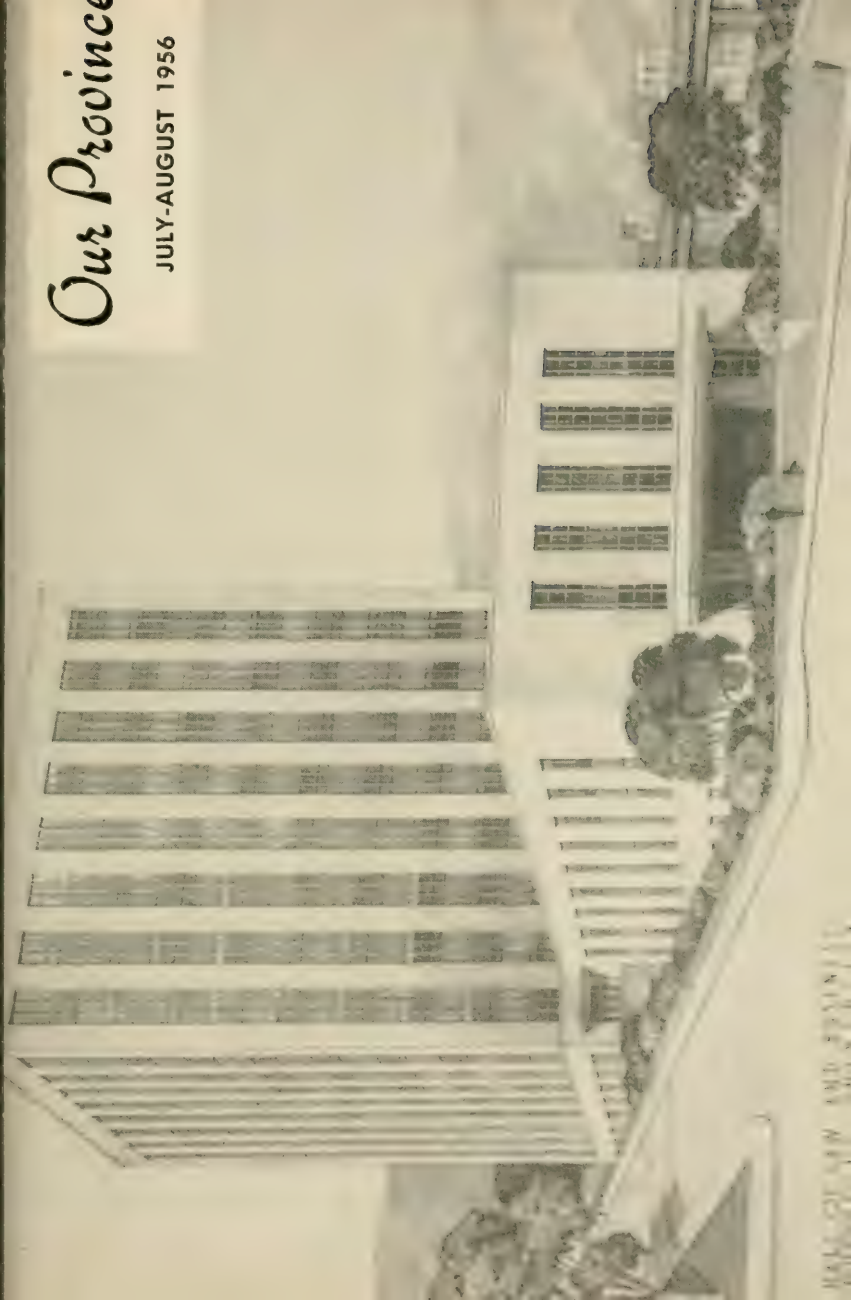
● **HARTSVILLE, S. S.** The Bishop graciously permitted us a second Holy Thursday Mass at the mission in Bishopville where we had a 100% attendance . . . On April 22, we had confirmation for two boys and eight girls . . . Clothing sales continue to bolster the building fund, which is now \$300 . . . Since only one graduated from eighth grade, we conducted no ceremonies and instead celebrated the Kindergarten graduation in full costume.

Fathers (68) at Ferndale retreat June 17-22. At Duquesne University (June 10-15), 108 Fathers attended.



# Our Province

JULY-AUGUST 1956



# Our Province

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### Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart  
Father Sylvester Fusan  
Father Charles Hannigan  
Father Joseph Keown  
Father Francis Kichak  
Mother of Fathers William and Edward Marley

### How to Recede from a Position Gracefully

When you are asked for your opinion, simply say what you think and nothing else. If your suggestion is not adopted or meets with opposition, act as if you never made a suggestion and internally, sacrifice your opinion and position so that you can externally follow the decision with grace and act in concert with others affected by the decision.

In making this submission, strive to act calmly and always in the presence of God.

—Venerable Libermann,  
Nov. 23, 1847.

### In Your Charity

Please pray for the happy repose of the souls of:

Brother of Father Henry Thieffels.

Aunt of Brother Martin Fowler.

**COVER:** Architect's drawing of new hall of Business and Law under construction at Duquesne University.



# Official

## Appointments

Father Herbert F. Schuster, Ridgefield, Director of Brothers and Bursar.

Father Clemence F. Lachowsky, Rome, Italy, postgraduate studies.

Father Silvio A. D'Ostilio, Ann Arbor, professor.

Father Leo J. Kettl, Ann Arbor, professor.

Father Michael J. Brannigan, Duquene, professor.

Father Eugene E. Moroney, Washington, D. C., Director of Vocations.

Father Charles J. Coffey, Ann Arbor, assistant director of Vocations.

Father Daniel C. Murphy, Opelousas, La., assistant.

Father Norman F. Lord, New York, St. Mark's.

Father William J. Maguire, New York, St. Mark's.

Father Francis E. Stocker, Pittsburgh, Holy Childhood Association.

Father John J. Sullivan, Mount Carmel, Pa., Our Mother of Consolation.

Father Martin J. Ling, Detroit, St. Joachim.

Father John R. Marx, Tarentum, Pa.

Father Anthony D. Ray, Okmulge, Okla.

Father Charles F. Flaherty, Abbeville, La.

Father William R. Hurney, Alexandria, La.

Father Jerome E. Stegman, Detroit, pastor, Sacred Heart.

Father John R. Muka, Pittsburgh, pastor, St. Benedict.

Father Charles F. Trotter, Ferndale, bursar.

Father James J. White, Jr., Sanford, N. S., pastor.

Father John M. Lundergan, Tulsa, Okla., pastor, St. Monica.

Father David T. Ray, Tulsa, Okla., assistant, St. Monica.

Father Daniel P. Conklin, Detroit, assistant, Sacred Heart.

Father Clement J. Moroz, Pittsburgh, St. Stanislaus.

Father William P. Murray, New Canaan, Conn.

Father William G. Marley, Rock Castle, Va.

Father Edward G. Marley, New Orleans, Holy Ghost, (Temp.)

Father John L. Yates, Lake Charles, La.

Father Charles J. Fenner, Lake Charles, La.

Father Joseph L. Duffy, superior, Duquesne University.

Father George F. Healy, Oro-covis, Puerto Rico.

Father Albert M. Seichepine, Juncos, Puerto Rico.

Father Martin F. Connolly, Jayuya, Puerto Rico.

Father Vincent J. Neiderberger, Toa Alta, Puerto Rico.

Father Arnold Humpert, Arecibo, Puerto Rico.

## Arrivals

Very Rev. Joseph T. Quinlan arrived in New York in May from Paris aboard General Gruenther's private plane. Departed from New York on July 5, 1956 via Cunard Line S.S. Queen Mary.

Most Rev. Richard H. Ackerman departed from Idlewild, N. Y., on June 5 via TWA for Paris and arrived June 6. Departed from Shannon, Ireland, June 23 via TWA and arrived in New York on June 24.

Very Rev. Francis H. McGlynn departed from Idlewild, N. Y., on June 26 via U. S. Lines S.S.

America and arrived in New York on July 3.

Rev. Leonard J. Graf, province of Ireland, mission of Trinidad, arrived at Niagara Falls, N. Y., on August 20 via Canadian National Railway from Woodstock, Ontario, Canada, enroute to New York City. Departed from Idlewild on August 22 via PAA No. 237 for . . .

Rev. Thomas Clerkin, province of Ireland, mission of Sierra Leone, arrived in New York from Ireland on November 27, 1955 via Cunard Line S.S. Britannia. Departed from New York on July 31, 1956 via N. Y. Central Railroad for Woodstock, Ontario, Canada.

## SUMMER SCHOOL ASSIGNMENTS

Name	School	Subject
Fr. Edward Bushinski	Fordham	Philosophy
Fr. Carignan (Province of Canada)	Duquesne	English
Fr. Clark	Notre Dame	Education (Guidance)
Fr. D'Ostilio	Catholic University	Classics
Fr. Figaro	Michigan State Norm.	Education (Science)
Fr. Garstkiewicz	Michigan State Norm.	Education (English)
Fr. Harman	St. Louis University	Classics
Fr. Joseph Healy	Duquesne	English
Fr. Edward Hogan	Fordham	Psychology
Fr. Loughlin	Villanova	Mathematics
Fr. Malinowski	Duquesne	Education
Fr. McGinn	Duquesne	Education (Adm.)
Fr. McNally	Georgetown, Cath. U.	Mathematics
Fr. Meenan	Fordham	Philosophy
Fr. Moran	Southwest La. Inst.	Education (English)
Fr. van Kaam	Western Reserve	Psychology
Mr. Miller	Pius X	Chant
Mr. Tout	Pius X	Chant

# Duquesne Graduates Issued "Passports"

THE 1956 Summer School graduating class at Duquesne University left the Bluff with a passport to friendship.

It assures them of a warm welcome almost anywhere in the world.

That doesn't mean that prospective employers will await them with open arms all across the globe.

The "international passport" will serve as an introduction to Community Houses of the Holy Ghost Order in far-flung corners of the world. Many of them are far off the usual itinerary.

The Very Rev. Vernon F. Gallagher presented the wallet size passports to each of the 142 graduates at a reception in Assumption Hall.

He said the cards will be distributed—along with degrees—that all subsequent commencements.

Father Gallagher promised the graduates a cordial reception at any of the Holy Ghost houses from Martinique to Portugal.

Some 44 Community Houses in distant countries are listed on the small identity cards.

John F. Nash, vice president of operation for the New York Central System, told the open-

air commencement gathering that graduation should not mean the end of schooling.

He told the class that as "you step from the academic world into the business world you must continue to study — to learn — to think." The speaker, who never attended college himself, said there is a staggering need for competent business leaders.

Mr. Nash, who also is president of the Pittsburgh & Lake Erie Railroad, received an honorary Doctor of Science degree from the university.

Also cited were Sister M. Ferdinand Clark, a graduate of Duquesne and currently administrator of Mercy Hospital, and Peter A. Mills, president of Moody Engineering Co.

Sister Ferdinand received the honorary Doctor of Education and Mr. Mills an honorary Doctor of Science degree.

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## University Notes

A NEW doctorate program has been initiated in the Department of Philosophy at the University, to take effect in September.

Under the direction of Father Henry Koren, chairman of the

department, many new graduate courses will be added to the existing philosophy program.

According to Father Koren, more concentration will now be possible in the fields of systematic philosophy, contemporary philosophy, and the history of philosophy from its beginning.

For the past five years it has been the policy of the philosophy department at Duquesne to import faculty members from the leading European universities, with the view of increasing contacts with, and an understanding of, the work being done in other countries.

"This exchange of ideas has been highly successful," said Father Koren, "and has led to the present implementation of our new doctorate program."

The Duquesne philosophy department has been responsible for the publication of many internationally-known philosophical works. Father Koren himself has authored two text-books, initiated and edited the Duquesne University "Philosophical Series," and was editor-translator of the Louvain (Belgium) University philosophical essay series entitled "Truth and Freedom."

He was responsible for the establishment of the Aquinas Award Fund to promote publication of philosophical works at Duquesne and in addition, has

initiated a sabbatical leave program for faculty members engaged in research.

\* \* \*

On August 12, ground was broken for the new hall of Business and Law to be erected on Forbes Street between Shingiss and Boyd Streets.

The principal speaker was E. Earl Moore, assistant to the president and vice president of the United States Steel Corporation. Theodore L. Hazlett, Jr., executive director, Urban Redevelopment Authority of the City of Pittsburgh, broke ground; Father Vernon Gallagher, president of the University, blessed the site and Father Gerald Walsh, academic vice president, gave the benediction.

The building will consist of an auditorium and ten-story school building and will take twenty months to complete.

\* \* \*

More than 200 Sisters of the dioceses of Western Pennsylvania, Ohio and West Virginia attended the Second Annual Institute on Community Practices and Problems from August 20 to August 26, Father Joseph Rengers, University Chaplain, and director of the Institute, reports.

The Institute opened with a Pontifical Low Mass celebrated by Most Rev. Coleman F. Carroll, J. C. D., D.D., auxiliary bishop of Pittsburgh and vicar



for religious. Most Rev. John F. Dearden, S.T.D., bishop of Pittsburgh, preached the sermon.

The Institute consisted of three daily conferences and discussion sessions in the University Theatre and was conducted by the following staff: Rev. Elio Gambari, S.M.M., D.D., professor of Canon Law at the Propaganda University in Rome, Fathers Herbert Farrell and Walter van de Putte of the Duquesne University faculty, Very Rev. Theodore Foley, C.P., rector of St. Paul's Monastery, Pittsburgh, Mother Rose Elizabeth, C.S.C., of the Sisters of the Holy Cross.

The Institute closed with a general session at which Bishop Carroll presided and Most Rev. Jerome D. Hannan, J.C.D., D.D., bishop of Scranton, delivered an address.

Father Joseph Moroney has been appointed dean of the College of Arts and Sciences . . . Father William Crowley has been granted a leave of absence to pursue graduate studies at Louisiana State University.

\* \* \*

Father Joseph Rengers, University chaplain, reports that the retreats for women, conducted in the women's dormitory, Assumption Hall, had another good season.

Eighty-five members of the Pittsburgh Curia of the Legion of Mary attended the retreat held August 17-19. Father van de Putte gave the conferences.

Sixty-eight women, under the auspices of the Pittsburgh diocesan Council of Catholic Women, attended the retreat conducted August 31-September 2. Father J. Gerald Walsh gave the conferences.

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## Advantages of the Religious Life

(Directoire Spirituel, pp. 89 ff.)

WE cannot indeed regard too highly the grace of being called to the religious and common life. In our vocation to the apostolate we are receiving not only the most powerful graces which can serve as sources of very great sanctity but we have also been sur-

rounded by most efficient safeguards against our purely natural leanings, our predominant passions and the mortal dangers particular to our type of work.

The religious life has taught us the nature and the value of true apostolic sanctity. It is God Himself Who stands guard over

our soul when by His holy will He regulates the use of our time, our work, and our relations with others. Thus we are defended against all bad habits and dangers arising from contact with outsiders, dangers that would lead us back to our former life, which was purely natural and dead to divine grace.

The vow of poverty and its practice prevent us from desiring or even from considering comforts, gratifications and conveniences where we might otherwise be tempted. Not possessing anything and being obliged by our vow to become perfectly detached even from the few things we seem to have, we are not at all affected by the things around us.

The practice of obedience is the means by which God eradicates all iniquity from our souls and destroys the source of so many infidelities that arise from our independence of will. No longer are we subject to our own caprice or to the obstinate faults of our character as we were when we governed our own will and our own doings.

Moreover, obedience most efficaciously aids us in rooting out our pride from its most secret recesses and protects us from being carried away by the heavy assaults it makes upon us. Egoism receives its death blow because obedience makes us practice the most basic and

essential form of self-denial, namely, the sacrifice of our intellect, which touches the very source of egoism. Should some selfishness remain, it would be only in a few details, easily overcome by good will and vigilance.

THE regularity of our religious life is a safeguard against dissipation, for by it all our external actions and relations, already chastened by obedience, are restricted and ordered and directed in conformity to general as well as to particular rules of the Institute. Our purely natural activity is tempered and mortified and our vices and perverse inclinations cannot grow beyond our control or become dominant. Some earnest effort to grow in perfection will easily overcome any remaining obstacles.

Furthermore, when we live in an atmosphere of religious integrity and eagerness for sanctification with confreres whom we love and whose example can edify us; when we are aided by the prayers and good works of the entire congregation, and are bound to the regular daily exercises which serve to maintain an interior spirit; when we are urged in so many ways to perform our sacerdotal duties as it befits men of God, when we earnestly practice poverty, obedience and strict regularity, it needs but an ordinary amount

of good will to assure us of a steady flow of abundant graces.

In this way we shall be filled with sentiments of devotion, with thoughts of faith and a firm wish to grow in holiness. We shall find strength and courage to accept pain and sorrow with love and to endure them in the spirit of the saints.

*Fidelity to the rule is absolutely necessary to realize the benefits of the religious life. Once we cease to observe our rule, the wall is broken, all of God's blessings are soon scattered and all our prerogatives as religious are lost. As missionaries we would not be able to persevere, our souls would be harrassed by assaults from without and all the good that may have been developed would be ruined: "And the last state of that man becomes worse than the first."*

But there is a remedy, should such a thing happen. We must raise the wall again, close the breach, and once more practice our rule in all its points, and with new fervor. This, of course, is not an easy and painless task, but it is only proper that we should have to pay for our disregard of the holy rule, the

guardian of our soul.

Yet, when we actually do make a new effort and begin to adhere firmly to our rule, when we refuse to give in to those momentary weaknesses and illusions by which our laxity seeks to persuade us in small matters that we have quite sufficient reason to yield to temptations against the rule, when we stand firm, divine aid will not be refused. God will give us again the facility to remain faithful and, with our new resolve the work of our sanctification will continue as before and the prerogatives of our religious life will be restored.

Once we have removed the greater number of those obstacles which divine grace ordinarily encounters in our weak and fallen nature and in the circumstances of our life, we shall find less difficulty in remaining faithful and we can feel justified in being more certain of perseverance. If God encounters less resistance, His grace will expand in our soul with great vigor and, if we continue to persevere in our resolve to grow in holiness, we shall attain the sanctity that befits a missionary priest.

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### Protection of the Rule

When a man is not bound by rule in the use of his time, in his work and aspirations, it is a formidable task to spur his piety, to sharpen his faith, to nourish an interior spirit, to think often and earnestly of his priestly work and to fulfill his duty in the spirit of God.—Venerable Libermann.

# News Roundup

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● **FERNDALE.** On July 7th the scholastic priests returned in time to see the rest of the scholastic body preparing to leave for their vacation, which commenced on the 9th of July . . . We saw the All-Star baseball game via TV on July 10th. As usual, some were glad while others were sad over the final score. It may be only coincidental, but a day after the National League's victory, we found a new 1956 Plymouth Suburban in the courtyard, and the worn-out Dodge Suburban has not been seen since that time . . . The scholastic priests went to St. Roch's Parish in Greenwich, Connecticut, for a Solemn High Mass on the feast of Our Lady of Mt. Carmel, July 16th . . . Fathers **Meenan** and **E. Bushinski** continue to spend a part of their week-ends at Ferndale after devoting the week to their studies at Fordham University. Messrs. Tout and Miller manage to get back to the seminary every week-end also; they are studying Gregorian Chant at Pius X . . . Since his return from Europe, Father Provincial has visited us a couple of times. Other Fathers who dropped in during the past month: Fathers **Fromholz**, **Lord**, **Marley**, **Philben**, **Falvey**, **Toner**, **Trumbull**, **Tomala** and **Bascio**.

● **MILLVALE,** St. Anthony's. Monsignor M. Benedik, dean of the Northwest Deanery, laid the cornerstone of the new school annex and convent at St. Anthony's on July 8, 1956.

● **ST. MARK'S, N. Y.** Twenty-nine of our elementary school June graduates will continue on in high school, sixteen of them in Catholic schools (one to St. Emma's in Rock Castle) . . . Installation of four new stained-glass windows will begin in the Fall. All have been pledged and will cost \$1,350 each. More than \$15,000 has thus far been contributed to the renovation of the church and \$3,000 more will complete the project.

● **MOSHI.** Father Stephen **Lasko** is the new Education Secretary succeeding Father Joseph **Noppinger** who becomes pastor of the mission in the town of Moshi after ten years in the education post. During his tenure, Father Noppinger saw the build-up of the educational system in the diocese to 78 streams of primary school, 10 Middle Schools and the beginning of the Secondary School at Umbe . . . Fathers **Neville**, **Greff**, **Marley** and **Lord** have gone on leave and Fathers **Marron**, **Conan**, **E. Kelly** and **Donaher** have returned.



# District of Kilimanjaro

(Bulletin General, July-August

1955)

## 4.

*Mashati* (ST. JOSEPH, 1914).

Mashati is located on the East coast of Kilimanjaro. It is attached to the mission of Rombo. A small house was constructed in 1909 to shelter the Fathers of the Rombo mission during their visits. In 1914, Father Michael Grunenwald and Brother Timothee established themselves at Mashati. Father Grunenwald deserves to be called the Father of Mashati. In spite of the difficulties caused by the plague and the isolation of Mashati during the war, that Father continued his labors and even managed to build a church there that is still being used at the present time.

In 1920, Father Stiegler came to take the place of Father Grunenwald for a short time. Mashati, as a consequence of the war, became once more dependent on Rombo. In 1926, Father Heidman was put in charge of Mashati and it was truly this Father who between the two wars launched that mission in a way that promises a great development. No wonder that his name is in veneration. In 1939, at the beginning of the second world war, he was one

of the Fathers of Kilimanjaro chosen to take care of the Missions of Peramiho. During that time, Mashati was under the direction of Fathers Hayden, Watkins and Dellert.

After the war Father Heidman was received with open arms by Christians and pagans. Shortly after that he went to Europe for a rest and died there far from his beloved Mashati. But the foundations of Christianity had been solidly established and his successors were kept busy gathering the rich harvests of that young Mission.

In 1947 this work was developed to such an extent that it was separated from Useri.

*Statistics:* Catholics, 5,234; catechumens, 1,278; schools, 3 registered with 704 pupils; catechetical centers, 9 with 1,278 registered; baptisms, 703; confirmations, 453; Easter communions of devotion, 85,044; Christian marriages, 59; mixed marriages, 6.

The following are flourishing and most helpful to the Fathers in their apostolate: the confraternities of St. Joseph, of St. Ann, of the Children of Mary, of St. Aloysius de Gonzaga, of

the Legion of Mary and of St. Vincent de Paul.

*Maua* (S A C R E D HEART, 1947). *Maua* Mission is located at a greater altitude than all the other missions of Kilimanjaro. It lies just below the virgin forest, three miles to the north of Kilema of which it forms a part. Father Tessier, of blessed memory, built a small school there in 1924. Progress was slow, and this was due principally to the numerous superstitions of the natives who were closely watched by their sorcerers.

But the zeal of the missionaries triumphed and slowly but surely the number of Catholics increased. A small church was built in 1935 and every month a Father from Kilema went there to say mass. Besides, the coffee of *Maua* found a market and that supplementary income made possible the development of the *Maua* Mission.

In 1943 a temporary church was built and Father Nathanael, O.S.B., of Peramiho, took care of the Catholics at that sector. In 1947, Father Fuhrman, who had returned from Permiho, took charge and *Maua* was separated from Kilema. In 1945 Father Hubsch became superior and was given an African priest to assist him. Father Fuhrman continued to act as spiritual director of the African Brothers who were installed at the ex-

treme north end of the property.

The Fathers continued to live in the house of the Brothers until a small house was completed in 1945. The Mission continued to grow and it developed to such an extent that it was found necessary to build a new church. The Brothers, under the direction of Father Hubsch and Brother Dominic have constructed a magnificent church in concrete. It was blessed in 1953.

*Statistics:* Catholics, 3,942; catechumens, 73; School, 1 with 855 pupils; catechetical centers, 3; baptisms, 360; Easter communions, 2,145; communions of devotion, 89,160; Christian marriages, 43; mixed marriages, 3.

This Mission has the same confraternities as the other Mission Stations and their helpfulness is evident.

*Maua* (NOVITIATE OF THE BROTHERS OF THE IMMACULATE HEART OF MARY, 1947). The church is not solidly established where there are no native vocations. Hence, after the work for the creation of seminaries Bishop Byrne desired to develop religious vocations. It was in 1942 that His Excellency began the work of the African Brothers. *Maua* was chosen both for the pleasantness of its site and for its healthfulness.

Brother Amandus was the first novice Master. In 1943 he

obtained his first postulant. But many years passed before it was possible to get a group that truly persevered. On February 2, 1947, ten young Africans took the habit and on August 12, 1948 eight made their profession in the new Society of the Brothers of the Immaculate Heart of Mary.

Since then their number has slowly but solidly grown. There is an average of 12 postulants each year. There are at present 14 professed, 18 novices, 12 postulants. The postulate and the novitiate cover a period of three years. Perpetual vows are pronounced only after twelve years of temporary profession.

Every novice and Brother learns a useful trade, especially that of mason and carpenter.

Recently the Brothers and novices constructed a new church in Maua. All the buildings of their novitiate are the work of their hands.

Besides that technical instruction, the Brothers daily receive instruction for a couple of hours in arithmetic, geometry, English and a certain amount of history.

*Mbosho* (OUR LADY OF PERPETUAL HELP, 1946). *Mbosho* marks our second attempt to establish missions in the Machame region of Kilimanjaro, which is generously populated by Lutherans and Mohammedans.

It was on July 22, 1946, that Father Thomas Dolan said the first Mass at *Mbosho*, in the presence of twenty-two persons. It is the recently-established mission of Narumu which takes charge of *Mbosho*.

Much patience, tact and courage will be necessary if we want to overcome the prejudices rooted in this place but the excellent labors of our confreres are already showing results.

*Mbosho* can now proudly boast of its 428 Christians and 120 catechumens. There are nine catechetical centers in that region with about one hundred who are preparing for baptism. During the last year we have had 96 baptisms, 300 Easter communions and 3,919 communions of devotion.

At the present moment our most important work is concerned with the spiritual care of the sick in the hospital for consumptives of Kibognoto, that is under the direction of the government.

*Moshi* (ST. LOUIS, 1913). When, several years ago, the railroad from Tanga reached *Moshi*, a great impetus was given to the development of this town. Quite naturally it became the center of the Government for the region of Kilimanjaro.

When Catholics began to live in its neighborhood there was a slow development of a humble

Mission. In 1925, Mass was said there every week by Fathers who had come from Uru. It was celebrated in a poor hut.

Later a small church — tinny as well as tiny — was constructed. In 1937 a large church was constructed and the following year the Mission was definitely established and Father Neville was appointed as its first director. It is due to his devotedness that the Catholics of Moshi can be proud of their church in that center. In spite of the war and its aftermath, they were able to erect a beautiful church and a rectory.

But the material labors have not caused the neglect of souls, as is shown in the following statistics: Catholics, 3,343; Europeans, Goans and Africans from all the tribes of Tanganyika; catechumens, 318, found in 11 centers; schools, 8 with 538 children; baptisms, 460 persons; Easter communions, 1,920; communions of devotion, 51,335; Christian marriages, 19.

*Mengwe* (ST. PETER CLAVER, 1950). In the beginning Mengwe was a dependency of Rombo. But it developed so rapidly that it was necessary to establish a mission there with a permanent residence for the Fathers. This was done in 1950 when Father Trotter became the first director. He has continued the excellent work in-

itiated by the Father of Rombo.

Progress is slow but steady. At present there are actually more Catholics in Mengwe than in Rombo the Mother-Mission. *Statistics*: Catholics, 7,146; catechumens, 7661; schools, 12 with 174 pupils; catechetical centers, 9; baptisms, 898; Easter communions, 2,052; communions of devotion, 114,565; Catholic marriages, 52; mixed marriages, 17.

*Narumu* (ST. THERESE OF THE CHILD OF JESUS, 1950). The Mission of Narumu which comprises Kindi-Chini, Manushi-Chini and a part of Machame, was originally a subdivision of Kibosho, one of the oldest Missions of the vicariate of Kilimanjaro. With the approval of the Mother House it was erected with a separate residence in January, 1950.

The present church and rectory, both constructed of earth and stones, were erected in 1926. Because of the lack of personnel, there was no priest in residence there until 1930.

However, the Catholics were not neglected. A Father from Kibosho which lies at a distance of 7 miles, came regularly every Saturday and Sunday to administer the sacraments and celebrate mass. And a priest of Kibosho was always at the disposal and service of the sick and the dying of Narumu.

The total population numbers 40,000 souls. Actually there are



2,800 Catholics and 401 catechumens. There are many Protestants and Mohammedans in this region and their false doctrine or lies concerning the Catholic Church, lessen our influence and slows up our progress.

With the help of the population we have been able to construct a church and a rectory, both in brick. The church can take care of 1,200 persons. We have four schools, two of which are registered with the government, and 1,000 pupils.

The Mission is in charge of two priests who are greatly helped by the various organizations of Catholic Action.

*Rombo* (ST. CATHERINE OF ALEXANDRIA, 1898). In 1948, Rombo celebrated the fiftieth anniversary of its foundation.

On May 28, 1898, Fathers A. Rohner and Flick came to a place which is now known under the name of Mkuu. Mgr. Allgeyer was the vicar apostolic of Zanzibar and at that time Kilimanjaro was under his jurisdiction. Bishop LeRoy had already invaded the territory of East Africa and had begun a mission in Kilema. Kibosho, which lies at a distance of 35 miles from Mkuu, was the second mission to be organized.

At that time there was a German government. The headquarters of the administration were at Moshi, the administrator was Captain Johannes. Kin-

abo was the local chief of Rombo and there were also minor chiefs in that district.

The Fathers were welcomed by Kinabo who allocated to them a piece of ground that is a short distance from the present location of our headquarters. Following negotiations our Fathers were able to obtain a good location.

The first to be baptized, a child named Athanasius, was registered in 1902. In 1935 there were a total of 3,000 baptisms; in 1953: 12,000 of whom 4,000 were for Mengwe. Rombo had 4,279 baptized persons in July, out of a population of 14,000 for Nkuu. It has been impossible to finish the church which was begun before the first world war. A smaller structure has been built and it is filled with worshipers at all the Sunday masses.

*Singa Chini* (ST. PATRICK, 1923). It was Bishop Gogarty, of revered memory, who started the organization of the normal school of Kilimanjaro. It began its function on February 2, 1923, with Father Gilmore as director. The first structure, made of earth and straw, served as school and as dormitory.

This school was destined to provide teachers for that vast vicariate. Up to the present it is the principal center for the various vicariates that were sep-

arated from the ancient Vicariate Apostolic. Hence we have among our students future teachers for Mbulu, Kondoa-Irangi and Tanga.

In the minds of Bishop Garty and our present Bishop Byrne, St. Patrick is one of the most important works of the Vicariate. It is there that are formed the Catholic teachers for all our Catholic schools.

The first year Father Gilmore was all alone before the task of forming 171 students and assuring their subsistence. The second year he received the assistance of Brother Camillus Eller, for the number of pupils was constantly increasing. In the same year 16 presented themselves for the official examinations and eight received their diplomas.

Because of that increase in numbers, the school was transferred to Uru which is a distance of 7 miles from Singa-Chini. The buildings were constructed of clay and the problem of water supply and the care of domestic animals had to be taken care of. It was Father Gilmore who engineered the magnificent hydraulic machin-

ery which is giving us competent service.

In 1928 a central or secondary school was added to the normal school and the number of pupils rose to 150. In 1936 the present chapel was constructed with the help of our Brothers, when the provisional chapel followed the course of "Gone with the Wind."

Singa-Chini has educated an average of 20 to 25 teachers per year. At the present time there are 160 boarders being prepared for their examinations. And in 1955 we had an average of 50 new teachers. These have begun the two years that are preparatory to their examinations, after finishing two preparatory years in the various "middle schools."

Several of our alumni are in the service of the Government and the latter offers positions to our graduate teachers when they are available.

Two of our African teachers who teach at Singa-Chini were members of the first group of students of Uru. They are a living example of the conduct and attitude that we should like to find in all the young teachers.

*(To be Continued)*

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### Father Wolffer Dies

Following an operation for a gangrenous toe, complications immediately set in and resulted in the death of Father Charles

Wolffer on August 12. Burial took place in Cornwells on August 16. R. I. P.



# *Our Province*

SEPTEMBER-OCTOBER 1956

# Our Province

September-October 1956

Vol. 25

No. 5

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## Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart  
Father Michael Brannigan  
Father Joseph Dolan  
Father Sylvester Fusan  
Father Charles Hannigan  
Father Joseph Keown  
Father Francis Kichak

## Community Life—1 Supernatural Love and Devotedness

**M**EMBERS of the Congregation, called to the Society by a special vocation from God, have the duty, 1) of sincere and affectionate attachment to it; 2) to work for it with all their strength so that it can worthily and capably fulfill the designs of God for it.

All should have the highest respect for its Rules and the spirit contained in them, looking upon them as the voice of divine Mercy written for them to attain to the glory which is their destiny.

All should carry out what is necessary to preserve the Rules in the noble spirit which should animate the Congregation and maintain its works for the end for which it was founded.

—**Directoire Spirituel**, p. 562

**COVER: A salute to this year's Silver Jubilarians, Fathers Deer, Keown, Morley, Murnaghan and Francis Trotter.**

Photo by Father Deer



# Official

## Provincial Council Meeting

April 1956

### Excerpts of Minutes

"The Councillors were informed about the negotiations for a site in Pittsburgh, on which is to be built a house of residence for scholastics. The Council expressed itself in favor of acquiring property in the Township of Bethel and for the construction of the house, subject to the approval of the General Council."

**(The contract has already been signed with the architect and plans are about complete for the construction of a residence hall for scholastics on that site).**

### Appointment

Father Herbert F. Schuster, Master of Novices for Lay Brothers.

### Degree Conferred

Father Leo J. Kettl, M.Ed., Our Lady of the Lake College, San Antonio, Tex., August 24, 1956.

### Arrivals

Rev. Alfred Monteil, province of France, mission of Haiti, ar-

rived in New York on October 11 aboard the SS. Christobal, Panama Line, out of Port-au-Prince, Haiti, October 7.

Rev. Thomas Kennedy, province of Ireland, mission of Trinidad, departed from New York enroute to Cobh, aboard the SS. Mauretania, Cunard Line, on October 16.

### Full-time Graduate Study

Fathers:

William Crowley, Louisiana State U. (English)

Edward Hogan, Fordham U. (Experimental Psychology)

Ward Loughlin, U. of Michigan (Math)

Adrian van Kaam, U. of Chicago (Clinical Psychology)

Joseph Healy, Duquesne U. (Classics)

William Kane, Catholic U. (Philosophy)

### In Your Charity

Please pray for the happy repose of the soul of:

Aunt of Father Vincent Deer.

# Opelousas High School Dedicated

**B**LESSING of the new Holy Ghost high school in Opelousas, La., took place on September 9 with Monsignor Olan Broussard officiating. Father Francis Smith, pastor, was celebrant of the Mass which followed.

The school, built at a cost of \$150,000, was constructed at a considerable saving because Father Smith was able to act as his own contractor. Clayton D'Avy, of Opelousas, was the architect. The school is staffed by the Sisters of the Holy Family and the Fathers of the parish.

With a total building area of 28,000 square feet, the building has a capacity of 450 students and includes eleven classrooms, two band rooms, cafeteria, library, science and commerce facilities, administrative offices and lunch rooms. The long-range plan includes an elementary school building to be built later.

The exterior walls are of masonry with the roof structure made of exposed steel beams

and a steel roof-deck covered by a light-weight concrete roof. The corridors have terrazzo floors.

All classrooms have outside exposure. Good lighting is aided by the use of skylights, and good cross-ventilation is provided by the placing of the windows.

Work on the new school was begun in June 1955 after preparations which had begun with a series of meetings in 1952 and several finance drives.

The present Holy Ghost school opened 82 years ago in the basement of the convent and was known then as St. Joseph's School. In 1920, when Father James Hyland came to take over as first pastor of Holy Ghost parish, he united the school to the parish and opened a high school.

Eighty teachers have come from this high school, among them ten principals of various public schools in the area.

*(The Register devoted nearly three full pages to the story of the dedication).*

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## False Zeal

However ardent your zeal, it should never trouble your soul. You ought to shun with the greatest care all immoderate activity, haste, eagerness, anxiety and other faults of the same kind which mark false zeal and which originate rather in our weak nature than in Him who alone can give us pure and holy zeal.

— Directoire Spirituel, pages 523-524

# New Books

van Laer, P. Henry, D.Sc., in collaboration with Koren, Henry J., C.S.Sp., S.T.D., *The Philosophy of Science*, Part One: Science in General, pp. xvii-164. Duquesne University, Pittsburgh, Pa. Editions E. Nauwelaerts, Louvain. 1956. \$3.75 (paper, \$3).

DOCTOR van Laer's new book, sixth in the philosophical series of "Duquesne Studies", explores the meaning of science in general and the various general problems regarding science such as abstraction, method, theory and demonstration.

Outstanding features are the chapters on scientific methods, induction, hypothesis and theory, and demonstration.

Part Two, which is in preparation, will be concerned with the division of the sciences and the proper nature of the more important groups of sciences such as theoretical and practical sciences, ideal and experiential sciences, theology, philosophy, mathematics, physical sciences, sciences of man and cultural sciences.

This is Doctor van Laer's second contribution to "Duquesne Studies." His first, "*Philosophical Studies*." His first, *Philosophico-Scientific Problems*, prompted many favorable reviews. He was Visiting Professor of philosophy of nature and science at Duquesne University in 1953.

van de Putte, Rev. Walter, C.S.Sp., LL.D., editor, *Saint Pius X Daily Missal*. School Edition. 1024 pages. Catholic Book Publishing Company, N. Y. 1956.

THIS new missal is neatly printed, profusely and colorfully illustrated and contains clear and concise rubrics. It is easy to follow and should appeal to the young.

Compiled in accordance with the latest General Decrees of the Sacred Congregation of Rites (March 23, November 16, 1955), the edition is up-to-date. Parts of the text of the New Testament are reproduced by license of the Confraternity of Christian Doctrine.

The uniform English text of the Ordinary of the Mass in an attractive format, with brief devotional headings, the simplified Tables of Sundays and Movable Feasts, will, it is hoped, inspire users to unite themselves with the priest at Mass. The introduction is a vibrant and inspiring history of the Mass and a simple analysis of its parts.

In the preface to the new missal, Father van de Putte explains its dedication to Saint Pope Pius X "who brought young boys and girls to the Communion Table, invited both old and young to pray the Mass and reformed Sacred Chant 'to restore all things in Christ.'"

# VOCATION SOURCES

(Aspirants Now Attending)

CORNWELLS		ANN ARBOR
<b>Vocation Talks</b>		
a. by Holy Ghost Fathers	24	16
b. others	---	---
<b>Boys' Contacts</b>		
a. by letter	---	---
b. personal	13	8
<b>Our Parishes</b>		
a. sermons	---	---
b. in school	1	---
c. person contact	15	16
<b>Paraclete</b>		
a. school copies	2	4
b. parents' copy	---	---
c. others	2	---
<b>Vocational Literature</b>		
a. Holy Ghost	2	---
b. others	2	1
<b>Other Sources</b>		
Paid advertisements	7	3
"Now the Priesthood"	3	---
"Kilimanjaro Mission"	1	3
Sisters	3	2
Secular priests	1	5
Holy Ghost Fathers personal contact	---	16
Total		61
FERNDAL		RIDGEFIELD
<b>Vocation Talks</b>		
a. by Holy Ghost Fathers	4	1
b. others	1	---
<b>Boys' Contacts</b>		
a. by letter	---	---
b. personal	12	---
<b>Our Parishes</b>		
a. sermons	1	---
b. in school	---	1
c. person contact	3	4



<b>Paraclete</b>		
a. school copies	1	1
b. parents' copy	-----	1
c. others	1	-----
<b>Vocational Literature</b>		
a. Holy Ghost	2	-----
b. others	2	-----
<b>Other Sources</b>		
Sent by a Bishop	-----	-----
Secular priests	4	-----
Holy Ghost chaplains	-----	-----
Paid advertisement	-----	-----
"Kilimanjaro Missions"	-----	-----
Our Mission Map	-----	-----
Sisters	-----	2
Guide Post	1	-----
Personal contact but not in our parish	-----	2
	-----	-----
Total	32	12

## SUMMARY

<b>Vocation Talks</b>		
a. by Holy Ghost Fathers	45	
b. others	1	
<b>Boys' Contacts</b>		
a. by letter	-----	
b. personal	33	
<b>Our Parishes</b>		
a. sermons	1	
b. in school	2	
c. person contact	38	
<b>Paraclete</b>		
a. school copies	8	
b. parents' copy	1	
c. others	3	
<b>Vocational Literature</b>		
a. Holy Ghost	4	
b. others	4	
<b>Other Sources</b>		
	40	
	-----	
Total	180	

# Devotions of the Congregation

(Directoire Spirituel, pp. 606-8)

## *Character of the Devotions*

Members of the Congregation should be animated in their private, community and apostolic lives by a deep religious spirit whose soul is a solid and fundamental devotion.

This devotion is to be determined by their vocation and their duties and not by a mere product of personal whimsy or imagination. It will consist of a practical devotedness, a reliance full of love and confidence in God and a desire for sincere and perfection imitation. *Devotion to the Holy Ghost and to the Immaculate Heart of Mary*

To encourage its members in this fundamental and thoroughly holy devotion and to obtain for them a source and a powerful means of sanctification in the discharge of their duties and in their private, community and apostolic lives, the Congregation consecrated them especially to the Holy Ghost, the author and perfecter of all holiness and the inspirer of the apostolic spirit; and to the Immaculate Heart of Mary, superabundantly filled by the divine Spirit with the plenitude of holiness and of the apostolate and who shared most perfectly in the life and sacrifice of

Jesus Christ, her Son, for the redemption of the world.

This special double devotion is a distinctive mark of the Congregation.

Members will find in the Holy Ghost who lives in their souls, a source of the interior and religious life and a most powerful principle of that perfect charity which is the spirit of zeal and of all the other apostolic virtues.

They will look upon the Immaculate Heart of Mary as a perfect model of fidelity to all the holy inspirations of the divine Spirit and of the interior practice of the virtues of the religious and apostolic life. They will find in her a refuge to which they will have recourse in their trials and pains, and in all their temptations and weaknesses will open their hearts to her with childlike confidence.

## *Devotion to Holy Patrons*

Let us honor as our protectors and patrons, St. Peter, St. Paul and St. John.

The first two are models for our apostolic labors. We give special honor to St. John who drew so great an abundance of graces from the Holy Spirit in the Heart of Jesus and who was adopted as a privileged child

by the Holy and Immaculate Heart of Mary. He will teach us also to draw from this abundance of love and the apostolic spirit and to become attentive and devoted children of the Holy and Immaculate Heart of Mary.

We should honor by a special though secondary devotion, the remainder of the Apostles, and we should have a particular devotion for saints who were outstanding in the apostolic life for their zeal and their work for the glory of God and the salvation of souls.

Finally, we should extend a particular devotion to St. Joseph because of his close relationship to Jesus and Mary and because of the favors he obtained from them. We should draw from this devotion the interior life and the virtues and the spirit of community life.

### Father Ober Dies

On sick leave from his community, St. Monica's, New Orleans, La., Father Richard Ober died of cardia arterial sclerosis at Newark Hospital, Newark, N. J., on September 24, 1956. Solemn Requiem High Mass was celebrated at Cornwells Heights on September 27 with a nephew as celebrant, Father William Holmes, deacon, Father Joseph McDonough, sub-deacon. Present were 13 Holy Ghost Fathers, the Brothers stationed at Cornwells and a brother and his family from Pittsburgh. R.I.P.

### Venerable Libermann Promotion

The Office of the Promoter of the Cause of Venerable Libermann in the Province of the United States reports the following activities of the last two years:

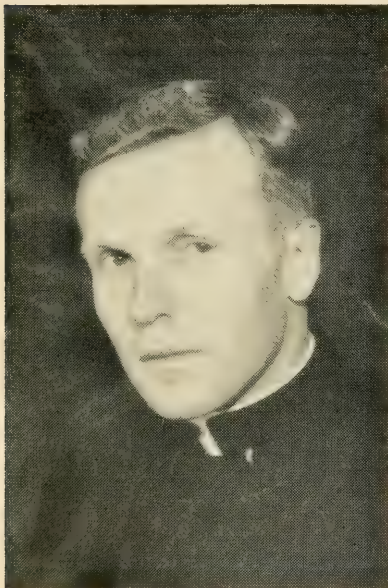
	June 1955- September 1956	May 1954- June 1955
Prayer Cards Distributed	21,000	22,000
Relic Packets Distributed	1,623	1,200
"God's Little Jew" booklet distributed	2,170	4,000
"Spiritual Guide" booklet distributed	3,000	
Letters received	809	302
Letters sent out	779	246
Favors reported	238	62
Donations received	\$2,204.05	\$322.30
Expenses	\$1,313.02	\$205.00

A new pamphlet "Spiritual Guide for Our Times" (15,000 copies) was printed in 1956 and was reviewed by The Register, The Messenger of the Sacred Heart and a number of monthly magazines and weekly diocesan newspapers. The popular feature "Thought for Today" appeared monthly in PARACLETE.

# News Roundup

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● **FERNDALE.** The main drive has been widened in a general program of improved roadways on the grounds . . . Solemn Mass and a dinner honored the departing Puerto Rico and Africa missionaries . . . The novices whipped us in softball, 19-12 . . . Maryknoll defeated us at every-



FATHER GAUGHAN

Father John T. Gaughan, of Buffalo, N. Y., was the first priest to be ordained by Bishop Richard Ackerman in ordinations administered at Ferndale on October 17-18. Father Gaughan sang his first Mass at St. Vincent de Paul Church, Buffalo, on October 21. Father Francis Wright preached.

thing but volley ball and chess in its annual visit . . . The Study Clubs plan an analysis of the recent encyclical "Evangelii Praecones" . . . Visitors: Fathers Edward Hogan, George Healy, Clark, McKnight, Read, William Kane, McNally, D'Ostilio, Conroy, Falvey, Brown, Kirkbride, Murray, Tomala, Coffey, Collins.

● **ST. MARY'S, DETROIT.** A Solemn High Mass of Thanksgiving was offered on September 16 to mark the 60th anniversary of the priesthood of Father Joseph Wuest. The retired pastor received congratulations and the Papal Blessing from His Holiness. It was Father Wuest who pioneered the apostolate among the colored in the city of Detroit in 1911 . . . The Annual Homecoming and Bazaar was held on October 28.

● **DUQUESNE U.** Student enrollment is up 7% to 4,275, of which number 1,639 are women students . . . Father Henry Koren has been appointed Director of the University Press. His duties will consist of coordinating the various academic publishing activities of the University especially with a view to obtaining small grants from the Ford Foundation which is financing in part the publication of university presses



in the U. S. . . . The Second Annual International Card Party is scheduled for November 17. Last year's inaugural netted \$4,500 for the University . . . The University's closed circuit TV station located on the fourth floor of Old Main, opened officially on September 20. The new operation will be used to train students in the television work and to test the effectiveness of the medium in the classroom . . . On September 29, Father Provincial joined the Community in a welcoming dinner for newly-arrived Fathers **Patrick O'Carroll**, former Provincial of the Irish Province and **John McGovern**, former missionary in Nigeria.

● **MOSHI.** Fathers **Dennis J. Morley** and **William Danager** have returned from leave . . . Fathers **Vincent Donovan**, **Fredrick Trumbull**, **Patrick Bascio** and **Eugene Toner** are being awaited for their first tour of duty here . . . At the Golden Jubilee Mass for **Brother Camillus** on June 22, Father **Watkins** was celebrant, Father **Danager**, deacon, Father **Carr**, sub-deacon. Father **Manning** preached . . . On June 24, **Bishop Byrne** laid the cornerstone for the new church, St. John the Baptist, at Usseri. The church is large and impressive and lies a mile and a half from the rectory. Local clergy are in charge.

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## Father Charles L. Diamond

1900 - 1956

WE cannot call into doubt the fact that God made all men to His Image but it is quite another thing to postulate that all other men were made after *our* image and therefore are something less when they don't ape us.

A biographer must have this human idiosyncrasy before his eyes as he attempts to sketch his subject and his life. We cannot, of course, know what the

pre-Industrial and Atomic Revolution eras biographer used as standards but we envy his ignorance of the theory of the assembly line where the fact of identical models has so influenced the thinking of our times that we unwittingly apply the principle to free beings.

"Charlie" came off no assembly line. He may have been shot out of a cannon. We don't know that either, but it would be



**Father Diamond**

closer to the truth.

He was tough, loud, hearty, determined, devoted and zealous—all in his own way, a “stand-clear-and-you-won’t-g e t-h u r t, brother” kind of way that a lot of people didn’t like but then, that was “Charlie.” He didn’t come into a room, he ploughed into it and it wasn’t quiet that same after that until late next month.

“Charlie” just didn’t know how to say or do things like all the other little robots on the assembly line. So, he just stormed ahead in his own blustering way and got quite a lot of mileage for a little fellow. We miss him, sound effects and all, Lord rest him!

**CHARLES** Lawrence Diamond was born on July 12, 1900, in Philadelphia, Pa., and went to school at St. Monica’s from 1907 to 1917. He attended St. Joseph’s Prep School in 1922-23 and then entered Cornwells. He was professed in Ridgefield on August 15, 1927, made his perpetual vows in Ferndale on March 15, 1932, was ordained subdeacon on May 18, deacon on May 19 and to the priesthood on September 17, 1932. He made his Apostolic Consecration at Ferndale on June 24, 1933.

His first appointment was to the Vicariate of Kilimanjaro where he worked until August 15, 1937. He was appointed assistant at Tiverton, R. I., on June 28, 1938 and to Cornwells on January 8, 1939. In March 1941 he went to Our Lady of the Blessed Sacrament in Philadelphia, to St. Peter Claver, Philadelphia, in September of the same year and on April 24, 1942 entered the U. S. Army as a chaplain with the rank of first lieutenant.

His first assignment was to Camp Edwards, Mass., with the

2nd Replacement Depot. He was promoted to temporary captain on October 30, 1942, to temporary major on August 30, 1944. He served in the European Theater from December 1945 to April 1946 with the 116th General Hospital and 385th Station Hospital.

Chaplain Diamond was promoted to Lt. Colonel, temporary, on August 19, 1946 and to permanent Lieutenant Colonel (Officers Reserve Corps) at the same time. He was relieved from active duty on October 19, 1947 at Valley Forge Army Hospital, Pa., and recalled to active duty as Major (temporary) with assignment to 212th ASU, Station Complement, Fort Knox, Kentucky, November 13, 1947.

He served in the Antilles from July 1948 to February 1949, at New Cumberland General Depot, Pa., from May 1949 to February 1952 and was promoted to Lieutenant Colonel, temporary, on December 1950. He was made full Colonel, USAR, on September 4, 1951 and served at Far East Headquarters from February 1952 to October 1952 and U. S. Disciplinary Barracks, Camp Cooke, Calif., from November 1952 to November 1954.

Father Diamond's last army assignment was to Oakland Army Base, Fort Mason, Calif., where he served from November 1954 until his death on May 23, 1956. He wore the American Campaign Medal and World War II Victory Medal.

Father Diamond died in Letterman Army Hospital, San Francisco, Calif., of heart failure due to "infarction mycardium" and was buried from St. Monica's, Philadelphia and laid to rest in the Ferndale cemetery.

At the Solemn Mass of Requiem in Philadelphia, Father James Diamond, a brother of Los Angeles, Calif., was celebrant, Father Edward Smith, deacon and Rev. Joseph E. Grady, St. Monica's assistant priest, subdeacon. Father James F. McCaffrey preached the eulogy. Present in the church and sanctuary were about forty Holy Ghost Fathers, several priests of the archdiocese of Philadelphia, a large number of Sisters (one his own sister of the Sisters of the Blessed Sacrament), other sisters and brothers and their families. Father Eugene Fisher, C.S.Sp., U. S. A. (retired) executed the Military Rites at the grave in Ferndale. R. I. P.

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### Perfect Obedience

Perfect Obedience consists of renouncing our own judgment and will in loving submission to the will of God as manifested by the Rules of the Congregation and by our Superiors.

— *Directoire Spirituel*, page 601.

# District of Kilimanjaro

(Bulletin General, July-August 1955)

## 5.

*Umbwe* (HOLY CROSS, 1947). This mission is a dependency of Kibosho. In 1906 Father E. Meyer was able to establish there a small catechetical school and a small church. The Mission developed slowly but steadily and at the time of the first World War, Father Meyer had established several catechetical centers.

In 1914, Father Cromer constructed another chapel and continued to increase the number of catechetical centers. A Father from Kibosho visited Umbwe every week to celebrate Mass and dispense the sacraments. After 1920 the development continued and Fathers Wingendorff and Fitzsimons constructed the church and the school that are still in use.

In 1950 the Mission was entrusted to African priests with Father Pantaleon as superior. They have done excellent work as is shown by the ever increasing number of Catholics and they have invaded the sections formerly dominated by Protestants.

*Statistics:* 5,000 Catholics with 241 catechumens; 2 schools with 617 pupils; 5 catechetical cen-

ters with 660 registered; 3,850 communions at Easter; 63,190 communions of devotion; 564 baptisms; 105 confirmations; 27 marriages.

Catholic Action has been developed according to the directives of Father Auguste, both for men and women, married and single. There are also the Legion of Mary and the Society of St. Vincent de Paul, without whose help Catholic Action would be unable to be of service among people who need so very much such Catholic action.

Umbwe has already given one priest and it sends candidates to seminaries and novitiates of Brothers and Sisters.

*Umbwe* (HOLY GHOST, 1949). The construction of the buildings of the Secondary College of the Holy Ghost, at Umbwe, was begun in 1946. The school opened in 1949 with 33 pupils for "standard 7." Every year one more standard was added so that in 1952 we reached the final standard X.

In 1949 at the opening of the classes, three dormitories, a kitchen for the children and their dining hall, as well as the principal buildings and the con-



vent of the Sisters were ready for service. The Fathers first lived in the convent; their own house was finished in 1951. At that time the African Sisters came to take possession of their house and they have rendered inestimable service.

During the year 1951 the necessary structures to contain sanitary installations (room for hydrotherapy and W. C.) were scientifically erected. A field for games of football was made ready through a leveling of some of the sloping ground. Class rooms were also rebuilt or adjusted to conform to government regulations.

The Mission has also undertaken the construction of a chapel, a science hall, a dispensary and an electrical plant.

This school renders great service. It gives useful instruction and inculcates a sense of responsibility, insisting on the education of good character. The Legion of Mary and the Associations of Alumni maintain and develop the Christian life of the students, during as well as after their years of schooling in the college.

In 1952 a project for an agricultural school was launched to take care of alumni. The Government has shown interest in this work and has asked for a report so that it may follow similar plans throughout the whole territory.

We put great stress on the need for the students of exercising a Christian influence on their surroundings. Various means have been used for that purpose: a retreat at the beginning and at the end of the school year, at Pentecost, daily mass, annual consecration to the Immaculate Heart of Mary on March 25, daily recitation of the rosary in the evening and weekly confession.

*Uru* (SACRED HEART, 1911). This Mission began in 1911. It started shyly for the sorcerers have more than ordinary power over that population. The chief did everything in his power to block the development of Christianity, especially by prohibiting attendance of classes at our Mission by children under his jurisdiction.

This turned into open war between the mission and the chief. One class of 107 which had registered for baptism, with the exception of a few, abandoned their new religion. But everything was not lost. The efforts made to better the relations between the Mission and the people, the zeal of some catechists, the courage of the Christians who had remained faithful, contributed to establish our work on a solid foundation.

At long last the chief withdrew. His son became a friend of the Mission. He was baptized in 1931, after rectifying his mar-

ital situation—he had 26 wives—and persevered in his Christian life. The children began to come to our schools and there were even conversions among the apostates in 1933. One dependency located at Kichimundu became a distinct Mission in 1947.

It was in 1948 that material construction began to develop. Uru now has a convent sheltering seven African Sisters, of whom four are teaching in the schools. A new church is under construction since 1952 and it will soon be completed.

Spiritual progress has paralleled our material progress. In 1952, for the first time, there were more than a hundred marriages; communions of devotion, 100,000; baptisms, 700. Christians, 6,000 and a dependency has been created at Mawella, which lies at a distance of three miles.

It is worth while mentioning that the population of Uru has refused to expropriate the territory of the Missions, and it has also refused to attend a school that was founded and supported by local authority in order to offer opposition to the Catholic school. Its firm attitude has made necessary the closing of that strangely neutral school.

*Useri* (ST. JOHN THE BAPTIST, 1947). From 1907 to 1947

*Useri* was a dependency of Rombo and Mashati. At Kiron-go, the chief of that region gave us a large part of the reservation. There we constructed a large building that serves as a school and a chapel. In 1925, the chief registered as a catechumen and was baptized in 1927 under the name of John the Baptist, patron of the Mission.

The work of evangelization progressed wonderfully through the help of excellent catechists who had been formed by the much-lamented Father Heidmann.

During the last war, the zeal of Fathers Watkins and Dellert contributed to the further development of the mission of *Useri*. And in 1947 it became a distinct Mission Station with Father Dellert as its first superior.

Because the church that was built at Kiron-go is a mile and a half from the house of the Fathers a new church will be built in the near future.

The Mission has two schools that receive help from the Government. But the African administration has established at Mero a school where no religious instruction is given and which is attended by some Catholic children.

The various forms of Catholic Action, Legion of Mary and Confraternity of St. Vincent de

Paul Society are in full activity.

Statistics for the current year 1955: population, 25,000; Catholics, 6,074; baptisms of adults, 105; of children, 376; in articulo mortis, 268; Easter com-

munion, 1,432; communions of devotion, 61,2334.

*Conclusion:* Here are the statistics for the Diocese of Moshi for the years 1933 and 1953:

	1933	1953
Catholics 1	29,085	92,505
European Priests	35	66
African Priests	0	17
European Sisters	31	19
African Sisters	19	99
European Brothers	9	10
African Brothers	0	14
Junior Seminarians	77	90
Senior Seminarians	5	34
Catechists (men)	335	352
Catechists (women)	5	60
Elementary Schools (Registered)		64
Pupils		16,052
Catechetical Schools	224	167
Pupils	6,528	10,817
Middle Schools (Registered)		4
Pupils		366
Secondary Schools		1
Pupils		100
Normal Schools	1	2
Education Students (male)	73	58
Education Students (female)		60
Baptisms	2,943	10,434
Easter Communions	11,771	43,216
Communions of devotion	343,381	1,696,851
Catholic Marriages	227	773
Mixed Marriages	10	97

God has called to Himself twelve Fathers and two Brothers most of them when they were still in full vigor for missionary work. Here are their names, and age at the time of their death::

Father Nicholas Walta	48	1937
Father Martin Rohmer	76	1938
Brother Cere Spiekermann	77	1939

Father Richard Gillet .....	49	1941
Brother Agoulin Guntzburger .....	62	1942
Father Thomas Stanton .....	39	1943
Father Charles Balthazar .....	52	1942
Father Auguste Commenginger .....	85	1943
Father Auguste Stiegler .....	66	1944
Father Raymond Wilhelm .....	41	1944
Father Stanislas Teissier .....	59	1946
Father John Hasson .....	52	1948
Father Francis Albrecht .....	69	1949
Father Joseph Otto .....	31	1953

—Colman C. Watkins, C.S.Sp.

# On Missionary Method

## 1. Missionary Expansion

**H**OW should missionaries go about the evangelization of pagan tribes? Is this a matter to be left to the judgment of each individual missionary; or is there one officially determined approach to this work?

An answer to this question, which is at once practical and fundamental, may be found by reflecting briefly on some of the more basic principles of Catholic missionary activity: Expansion, Adaptation, and Presence. *Missionary Expansion*

A clear and official formulation of the principle of missionary expansion has been given by Pope Pius XI:

"See to it, therefore, that missionaries are so distributed that no part of your territory remains neglected and that *no part is left for future evangelization*. Wherefore, *spread out more by means of stations*, leaving missions in

certain central points around which you may establish smaller houses *which are in charge at least of a catechist*, and furnished with a chapel, so *that the missionaries may from time to time come, on certain days, to visit and exercise their ministry.*" (Rerum Ecclesiae, Par. 33)

For a number of good reasons in the past it was not always and everywhere possible for missionaries to follow this method of evangelization. Two notable reasons were the lack of missionaries and the hardships of travel. Other reasons would be the existence of Islam in vast population areas, and many different political situations hindering the freedom of missionaries.

An example of this in Tanganyika is seen in the spheres of Catholic and Protestant influence created by the German



government. Because of such reasons there are today large population areas of the world wherein the Church is not known and where it is practically impossible to even get a hearing, not to mention the chances of establishing the Church which is the final purpose of all missionary effort.

In effect, this means that many generations of people must continue to live and die in blindness and even opposition to the True Faith. For it is much harder, even supposing that the Catholic missionary can get a hearing, to establish the Church among Islams or heretics than among pagans. In fact, it is a work which has never yet been done.

Let us look at one place in Tanganyika where it was found possible to use the missionary method of Pope Pius XI, which, as we shall see, was also the method used by Saint Paul. When Father Krieger, a Holy Ghost Missionary, was sent to Kondoa to evangelize the Irangi Tribe, he could have remained at Kondoa Mission and concentrated on making many good converts and a large establishment in that one place. This would have taken all his time and energy; and no doubt it would have been effort well spent and rewarding in the form of a more rapid growth of Kon-

doa Mission, and more fervor among his first Christians.

However, Father Krieger saw the encroachments of Islam among the Irangi people. So, even against the advice of older missionaries, he spread his energies equally over a much larger area by spending an equal amount of time at each of the three largest pagan population centers of the whole tribe: Kondoa, Haubi and Mondo. Had he the facilities of modern transportation, he surely would have covered an even greater area, and the influence of Islam among the Irangi people would have been much less than it is today.

But he was one priest on foot. He regularly made his visitation of the three mission-stations, living about a week in each, guiding the catechists, giving instructions, and making friends not only in each mission-station, but all along the way. He covered a large triangle which is today the Catholic center of the Irangi Tribe. Islam is strong in this country.

Father Krieger's three mission-stations are now large and flourishing missions. They are the only missions in the country. The largest and most fervent of these three is not Kondoa, but Haubi.

Had Father Krieger concentrated at Kondoa alone, then the other population centers of

the tribe would surely have fallen before the steady encroachments of Islam. There would now be little possibility of establishing missions at either Mondo or Haubi.

---

"... It would be a very incomplete concept of Catholic activity in the mission field to think only of the salvation of individuals: such is not directly our work as missionaries. The establishment and building up of the Church is our work... The Church progresses as a conquering power, not as one who goes about merely to capture individual souls. The salvation of souls is a very definite kind of work; it is salvation through the Church; let the Church be established and souls will be saved."

—Abbot Vonier

---

Father Krieger looked to the future. He knew that his work was not to gain large numbers of converts in Kondoa; his was to start the foundations for the establishment of the Church among the people of the whole tribe. That is, he was to begin to make the Church visible and accessible to all the people of the tribe, in each part of the country, who would, in the course of time, be converted. He did not look for a quick and abundant harvest in one spot. He cultivated and planted the seed over a large area, and left the work of harvesting to others who would follow him. Father

Krieger realized that the final and most abundant harvest would not be for him to see. This would be left to the Local Clergy through whom the Church will finally be established among the people of the Irangi Tribe.

IF we read The Acts of The Apostles and The Epistles of Saint Paul, with this question of missionary method in mind, we will see how the Apostle of the Nations followed this same principle or missionary expansion. Saint Paul set out to establish the Church in what was then the known world. And when he finished his task, if the Church was not fully established, it was at least so well rooted in strategic population centers of the Roman Empire that its growth could not be frustrated either by the most severe legal prohibitions or the most violent persecutions.

After some twenty years of Saint Paul's missionary expansion the Catholic Church was a visible and accessible reality in the Roman Empire; and this in spite of the fact that some of his first Christian communities had already lost much of their fervor and had even fallen into serious errors and dissensions merely because Saint Paul could not give them all the time and guidance they needed.

Saint Paul was directed in his work by the Holy Ghost.

Yet it must have been hard for him to have to leave in turn each of his newly-established Christian communities, each still so imperfect and beset with dangers. We know, for example, from his Epistle to the Phillippians that Paul was aware of serious dangers to his favorite mission-station. Yet, when he was released from prison in Rome, he did not return to strengthen the community at Phillipi. He went on to Spain, to continue the expansion of Christianity by establishing more and more mission-stations.

So we see that the establishment of the Church, which is the purpose of mission activity, does not mean the conversion of every one in one place, or even the conversion of large numbers. This is for the future, not the beginning. We are not to convert all in one place, and then move on to another place which had been left for future conversion. The Church is to be made known and accessible to all, everywhere, in the area entrusted to the missionary. The spread-out mission-stations will grow into missions, and the whole area into a diocese. Then, with these footholds in every population center, there is a solid basis for the establishment of the Church throughout the whole area, or tribe, or nation. It is the established Church, with its local clergy, which

will witness the evangelization of each and all; not the missionary who is just beginning.

Concentration in one place, when it is possible to spread, is not only a poor method; but it is also contrary to the directives of Pope XI which have already been cited, as well as the following:

“. . . You must avoid erecting churches or edifices that are too sumptuous and costly, as though you were providing cathedrals for future dioceses. . . . Likewise it would be neither right nor advisable to crowd together into one principal station or into the locality where you reside, all the institutions erected for the good of soul and body; because if they are very important they will demand your presence and that of the missionaries, and will absorb so much of your attention as to make you gradually remit or even cease your visits to the rest of your territory in the interests of propagation of the Faith.”

(*Rerum Ecclesiae*, par. 33)

In conclusion then we see that there is a valid principle of missionary expansion. And the general rule is to spread out and give as much attention to one part of the territory as to another. This is a directive to Bishops in mission countries; but it certainly is a valid principle for one in charge of an individual mission, as well as one in charge of a whole mission territory or diocese.

(To be Continued)

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October 15, 1956

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A first-Mass picture from the early Twenties. On the picture are Fathers Wolfer, Hehir, Phelan. Can you name the others?



# *Our Province*

NOVEMBER-DECEMBER 1956



# Our Province

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**COVER: Very Rev. Robert J. Eberhardt, first principal Superior of the new District of Puerto Rico.**

## Community Life—2

### Faults to Avoid

**M**EMBERS should shun pride, egotism and "company" jealousy and look on their Congregation as a poor servant in the Church of God employed in

works that are lowest in the eyes of men. Let them work faithfully and loyally for the success of their ministry both for the exaltation of Holy Church and for the glory of her Divine Spouse.

Members should scorn making the Congregation glorious in the eyes of men by the brilliance of their work and content themselves by useful service.

Dutifully strengthening the Congregation internally and extending its works, members must guard against self-aggrandizement, and too natural desire to increase their numbers and importance.

They should be satisfied peacefully and confidentially, to place themselves at the disposition of their Divine Master and to capitalize on opportunities Divine Providence furnishes to make them more useful for Holy Church.

—**Directoire Spirituel, pp. 562-3**



# Official

## DECISION OF THE GENERAL COUNCIL

Under Date of Nov. 10, 1956

The new District of Puerto Rico is officially erected and Reverend Father Robert Eberhardt is named as Principal Superior.

## *Provincial's Letter*

To Fathers and Brothers in Puerto Rico

Office of the Provincial  
Holy Ghost Fathers  
1615 Manchester Lane, N. W.  
Washington 11, D. C.

November 27, 1956

MY dear Confreres:

Last week we received official word from the Superior General that Puerto Rico has now been established as a Principal Community, directly dependent on the Motherhouse, with Father Eberhardt named as Principal Superior. As you know from our Rules and Constitutions, Fathers and Brothers assigned to a district, known as a principal community, no longer depend immediately upon the Superior of their province of origin but are under obedience to the Principal Superior, who in turn is in im-

mediate contact with the Superior General.

It may be in order to note that this promotion for the communities in Puerto Rico occurs on the twenty-fifth anniversary of our foundation in Puerto Rico. Hitherto the men assigned to the island have been dependent upon the Province of the United States and have been under obedience to the Provincial as to their Major Superior. With erection of the district as a principal community, they now owe this obedience directly to the Princi-

pal Superior. Therefore, I take this occasion to extend to our men on the Island something in the nature of a fond farewell. Of course, we shall be as close to each other as ever and shall welcome all of you on the occasion of your visit to the States. Our duty henceforth will be to supply the Principal Superior with sufficient number of Fathers and Brothers to continue the work of the sacred ministry in Puerto Rico.

I must also take this occasion to offer our tribute to the splendid record made by our confreres during the past twenty-five years. The progress in the parishes confided to us has been phenomenal and we realize this is due to the spirit of sacrifice and zeal which has animated all of our men appointed to Puerto Rico. We wish you every blessing in the future development of this work and shall be ready to do all in our power to assist you in whatever way we can.

With cordial greetings from all in the Province, I remain

Fraternally yours in Sp. Sto.

Francis H. McGlynn, C.S.Sp.  
Provincial

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**CORRECTION:** Under "Official" in the September-October 1956 issue, p. 95, column 2, read: Father Joseph Healy, Duquesne University, (English); Father Joseph Harman, St. Louis University, (Classics).

## Provincial Council Meeting April 1956

### Excerpts of Minutes

"The question of European vacations, warranted by virtue of native land, was presented. The Council favors a three-month holiday every five years for such Fathers. In order to enjoy this privilege the men involved must forego annual vacations or any other system of vacations applicable to other men in the work." **(In other words, the Fathers wishing to visit their native land in Europe do not take the regular vacation each year, but after the period indicated, can apply to the Superior General for permission to visit their fatherland).**

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### Sick List

Please pray for the speedy recovery of:

Father Roy Burkhart  
Father Joseph Dolan  
Father Joseph Keown  
Father Francis Kichak  
Brother of Father Schillo

---

### In Your Charity

Please pray for the happy repose of the soul of:

Father of Father Ford.  
Father of Father Lavery.

# Avis Du Mois

(Bulletin, July-August 1954)

## The Primacy of the Interior Life

AT the end of their General Chapter, the Brothers of Christian Schools were received in audience by the Sovereign Pontiff. The Holy Father, among other things, addressed to them the following words:

"IT is on our interior life that the spiritual fruitfulness of our labors depends. Do not imagine that you are failing in charity when you reserve for God alone and for your own souls, all the time which the Rule consecrates to private prayer and prayer in common."

MY dear Confreres, let us take to heart and apply to ourselves those very categorical directives of the Sovereign Pontiff. Hence,

let us so organize our activity that our spiritual exercises will not suffer from it.

This exhortation of the Holy Father has a very real importance, for it is unfortunately a fact that, in some places, the religious life is not only neglected, but some would even desire to establish the principle that the ministry in any one of its forms must receive priority.

Such a contention is inadmissible!

LET us be fervent and faithful religious and we will be true apostles!

*Father Griffin,  
Superior General*

## DIOCESE OF MOSHI

**Tanganyika, Africa**

This report of the diocese of Moshi for 1956 is still, as in past years, evidence of solid progress. The number of Catholics increased from 107,857 in 1955 to 117,305. The marriages increased from 1,149 in 1955 to 1,200.

The piety of the faithful continues and seems even to grow.

We had 2,366,661 Holy Communions in the year. Four young students of the seminary were ordained; two for our diocese of Moshi. Moshi Diocese now has 24 African priests. Both seminaries are well filled. Eight African novice Brothers and twelve African novice Sisters made profession this year. His

Grace the Apostolic Delegate, Most Rev. James R. Knox, D.D., visited the diocese this year and blessed our work in every mission and institution, even the most remote. He expressed his admiration and joy to the people everywhere. His visit was an inspiration to us all to spread more and more our work for the glory of God and the sanctification of souls.

The devotion to Our Blessed Lord is deep and widespread as proved by the great numbers at Mass and Holy Communion in all the churches on the First Friday of each month.

The new novitiate for our African Sisters is now finished and already occupied. It was blessed by His Excellency, Most Rev. Michael Keller, of Muenster, Westphalia, during his short visit through the diocese. We were glad of the opportunity to thank this German Bishop for the zealous devoted work of the German missionaries here in the Vicariate of Kilimanjaro in German times prior to 1919 and of our German Brothers and Sisters today. The chapel is now under construction. The training school and middle school for girls is well advanced in Kilema Chini or Lower Kilema and we hope to see it occupied in part at least in the beginning of the new year 1957.

New churches are under con-

struction: of the Holy Ghost at Mloe, outstation of Kibosho—practically finished—and Visitation at Mwella, St. John Baptist at Useri, and St. Catherine at Rombo. God builds churches we beg Him and His friends to help us finish all this expensive work. Our first Masai mission is established at Loliondo, and with God's help we hope to establish another soon. The Catholics of Gonja in South Pare have started buliding up their mission. They received a plot of land from the Native Authority for it. We are helping them.

Lack of finances is holding up the work of Government for schools. This affects us as it does Government and all the other agencies also. The Government devotes its funds generously to education. Salaries, however, and building and equipment are all expensive and for these reasons the extension of education must be limited. We are trying with the help of our people to build for our Catholic children and catechumens Catholic schools.

God is blessing us. We beg Him daily and with grateful hearts and all the fervour of our souls to bless all our benefactors everywhere with His choicest graces. All the Fathers, Brothers, Sisters and people join in these prayers.

✠ JOSEPH BYRNE, C.S.Sp.  
Bishop of Moshi.



# DIOCESE OF MOSHI

## Statistics—1956, June 30th

Population	600,000	Teacher Training Centers	2
Catholics	117,305	Pupils	
Catechumens	8,810	Men	101
Priests, African	22	Women	47
" Foreign	54	Catechetical Centers	188
Brothers, African	26	Pupils	12,957
" Foreign	11	Men	7,368
Sisters, African	120	Women	5,589
" Foreign	24	Seminaries	
Catechists	453	Major	1
Churches (holding more	26	Minor	1
than 400)		Pupils—Major Seminary	35
Churches (holding less	45	Diocese of Moshi	22
than 400)		Other Dioceses	13
Hospitals	5	Pupils—Minor Seminary	17
Number of beds	198	Diocese of Moshi	99
Dispensaries	14	Other Dioceses	18
Sick cared for	146,224	Novitiate—	
Orphanages	5	Brothers	1
Orphans	82	Brothers professed	26
SACRAMENTS:		Members not	
Baptisms	11,541	professed	11
Holy Communion		Novitiate—	
Easter	48,421	Sisters	1
Devotion	2,366,661	Sisters professed	120
Marriages	1,200	Members not	
Catholic	1,059	professed	46
Mixed	141	Confraternities—	
Number of Missions	20	Sacred Heart	6
Schools—Primary	75	Blessed Virgin Mary	16
Pupils	18,513	St. Joseph	17
School—Middle	11	St. Anne	19
Pupils		St. Aloysius	11
Boys	1,044	Catholic Action	
Girls	290	St. Vincent de Paul	10
School, Secondary	1	Legion of Mary	18
Pupils	127	African Catholic Association	2
		Catholic Youth	2

## *Institute of African Studies*

THE first permanent and comprehensive school in the U. S. in African studies—the Institute of African Affairs at Duquesne University in Pittsburgh, Pa.—was announced on November 9 by the Very Rev.

Vernon F. Gallagher, president of Duquesne University.

Following the official announcement to the press, a reception was held at the Washington residence of the Very Rev. Francis H. McGlynn, C.S.

Sp., provincial superior. Emissaries of the African nations and leading government, commercial and religious representatives with interests with interests in Africa attended.

The Institute will commence operation in September 1957 under the direction of Father Francis M. Philben, as an integral part of the University. The purpose of the Institute is to stimulate serious thinking on African affairs and to provide trained personnel for government and industry.

The Institute will offer courses in history, politics, sociology and other related courses; provide systematic scholarly research; publish learned journals, periodicals and other publications on Africa; provide seminars, conferences and similar convocations of leading African experts from the academic,

commercial and governmental fields; encourage American students to a greater interest in Africa by providing African courses in the regular undergraduate curriculum; arrange tours for American students to Africa; provide speakers bureau of African experts; and conduct an exchange program of African scholars and students with their American counterparts.

"The Holy Ghost Fathers have had a long and traditional interest," said Father McGlynn, "with centuries of experience working with the African people. We have long felt the need for an educational center in the United States devoted to developing a greater understanding between the people of the United States and the African nations. We believe that Duquesne University's Institute of African Affairs will fulfill this need."

## **Father Charles Wolffer**

**1889 - 1956**

SAVERN, in old Alsace, has ties that link the present with the past. It was there, at *Tres Tabernae* (as it was then called), that Caesar's legions halted their "impedimenta of war", along the military road that ran from Lutetiae Parisorum, through Argentoratum

(Strasbourg) and on to imperial Rome.

Modern Saverne is also located on the religious road that connects the Jewish home and synagogue of Venerable Liber-mann with Catholic Rome and the founding of the Congregation of the Immaculate Heart.

And even today this home and synagogue belong to our Congregation as precious keepsakes and heirlooms, and are visited each February 2 by our Alsatian scholastics. To make the link with the present, this is the place where the subject of our biography made his secondary studies from 1902 to 1905.

"Charlie" will remain long in fond memory for many living Fathers for he grounded them in their Latin or their French or their mathematics and taught them the meaning and value of scholarly discipline. He provided the anchor to keep our golden visions secured on solid earth so that our feet did not stumble when our hearts would tend to fly away into realms of pure "romancing."

A former parishioner writes an eloquent estimate of Father Wolffer as a pastoral power, to show another side of his talents:

"He did much to blot out ignorance concerning Catholicism in a community that was once quite anti-Catholic. They often went to Mass with me in order to hear his wonderful sermons. . . . It seems hard to realize I'll never hear his beautiful voice sing a high Mass again — or know the wit and wisdom of his great mind. But this I know: anyone who was privileged to have known him will forever be



Father Wolffer

a better person, and his memory will always be loved and cherished. . . ."

A man who was an artist, musician, scholar, teacher, preacher and exemplary religious must have made heroic efforts to keep these diverse talents in balance and it is perhaps this everlasting tension that accounted for his sometimes cold and incisive wit and observation of men and things. But everybody soon found that this was a real man, with a man's mind and a man's problems and a man's courage and fearless frankness. It was good to have known him; it was better to have learned from him — in or out of the classroom.

CHARLES WOLFFER was born at Erstein, Alsace, on November 26, 1889 and made his primary studies in the town of his birth. He studied at Savern from 1902 to 1905 and entered Knechtsteden in 1905. In 1908 he served in the French Army as a hospital attendant and returned to Knechtsteden in 1909. He made his novitiate at Neufgrange and was professed there on September 23, 1911, and then returned to Knechtsteden. He served as prefect in Haiti in 1913-14, went to Ferndale in the U. S. A. for the year 1914-15 and served as prefect at Cornwells from 1916-17.

Returning to Ferndale, Charles Wolffer made his perpetual vows there on December 20, 1919, rested for one day, then on successive days was ordained to the subdiaconate, diaconate and the priesthood. He also made his apostolic consecration on the same day as he was ordained, December 24.

During his student days at Ferndale, Father Wolffer taught plain chant and was responsible for building Ferndale's first stage and acted as chief scene-painter. He is also the originator of the now taken-for-granted dyed-sawdust carpets for the annual Corpus Christi processions.

Father Wolffer's first appointment was to Duquesne University in 1919, followed by three years as assistant at St. An-

thony's, Millvale. He was appointed to Cornwells in 1923 and for the next ten years taught every subject in the curriculum except physics and chemistry. During this period he also served as chaplain at St. Francis Industrial School at Eddington where he was universally loved by Brothers and pupils alike.

In 1933 he was appointed pastor at Holy Ghost in Chippewa Falls, Wis., and in 1936 returned to Ferndale as bursar. 1937-38 was spent at St. Ann's, Millvale, and in May of 1938, Father Wolffer became pastor at Sacred Heart, Morrilton, Ark., where he served until 1947. By this time the arthritis which had begun to plague him, necessitated moves to St. Joseph's, Conway, Ark., and then back north out of the dampness of Southern climate to Sacred Heart, Tarentum, Pa., both of which occurred in 1947. In 1948 he went to St. Peter Claver in Charleston, S. C., and in following year returned to Cornwells, his health continuing to fail. He resumed the chaplaincy at Eddington, but did not return to the classroom.

Last summer Father Wolffer broke down under the assaults of arthritis, a stomach disorder (cancer suspected) and from diabetes. Gangrene in his left leg necessitated amputation, complications set in and death came quickly on August 12.



Solemn Requiem Mass was celebrated at Cornwells on August 16 with Father F. X. Williams, celebrant; Father Herbert Schuster, deacon and preacher; Father Francis Wright, subdeacon.

Present at the funeral services were 25 Holy Ghost Fathers and Brothers of the Philadel-

phia area, the entire community of Christian Brothers at Eddington and many of the boys from the school, many sisters of the Blessed Sacrament and a large number of lay friends from Philadelphia and Cornwells.

Burial was in the community cemetery at Cornwells. R. I. P.

## News Roundup

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● **DUQUESNE U.** The University is among 297 privately supported colleges and universities recently granted \$1,191,450 by the Esso Educational Foundation. Amount of individual grants given the schools was not disclosed. . . . For the school year 1955-56, the University's total income was \$2,449,853.27, expenditures \$2,412,266.49, surplus \$37,586.78. The Total Development Fund is \$1,902,410.17, Ford Foundation \$275,062.13, total Current Fund \$576,337.64. . . . Late in November, pouring of concrete for the foundations of the new hall of Business and Law was begun.

● **ST. ANTHONY, MILLVALE.** Bishop John F. Deardon officiated at the blessing of the convent and school addition on No-

vember 11. Father **Louis Schenning** served as deacon, Father **Augustus Reitan**, subdeacon, Father **Charles Behl**, assistant master of ceremonies. Father **Vernon Gallagher** preached.

● **ST. MARK'S, N. Y.** The St. Vincent de Paul Society reports that for 1956, the sum of \$1,015.49 was expended to aid 83 needy families and a number of individuals. A total of 325 persons received aid. The parish also contributed nearly \$1,000 to the diocesan Catholic Charities.

● **SALISBURY, N. C.** Our "open house" went over very well on October 14. Forty people came from three different parts of town. One man, not a Catholic, brought ten people.



### Brothers' Retreat

Father Herbert Schuster (front row, center) preached the annual retreat for our Brothers in Ferndale in December.

● **OPELOUSAS, LA.** With a great deal of effort we got one part of the school built (OUR PROVINCE, Sept.-Oct., 1956, p. 96). Now, we want our elementary wing constructed. This will have twelve rooms and cost \$75,000. With a little help we may be able to start this work in January.

● **HARTSVILLE, S. C.** So far people have sent in \$407 as the result of the article published in November PARACLETE. Two are gifts of \$300 from a Philadelphia

### What Year?

(see picture, next page)

Front row: John O'Brien, Jim Murnaghan, Louie Masson, Frank Vorndran. Up the stairway, left to right: Ed Smith, Luke Huber, Bill Holt, Herb Prueher, Joe Duffy, Jack Woods, Tom Jones, Charlie Diehl, Mike Dwyer, Bill O'Neill, Joe Hackett, Joe Lynders, F. X. Walsh, Shag Thompson, Louie Dietrich, Joe Landy, Sam Boyd, Jim Mangan, Jim Bradley, Leo Kettl, Ed Recktenwald, Benny Bartick, Chappy Hayden. (Totals: in 25 years, 6 dead, 4 left, 17 living).







### Ordained in Rome

Father Francis A. Chiaramonte, left, and Father F. Halloran, right, were ordained in Rome on December 22. Their parents flew to Rome for the ordination and had a short vacation with their sons before returning home. The newly-ordained will complete their studies at the Gregorian University before returning to the United States for their appointments.

man who did not enclose his address. . . . This year we have 103 (only two Catholics!), an increase over the previous record 90 in our school, but most of them are in kindergarten, first and second grade, and very few in the upper grades — parents seem to figure that the Sisters have trained them sufficiently so that they can now enter public school. The school is held in very high regard by the people of the town because we have the children of a public school teacher with us! . . . We have 12 Catholics in the parish this

year — had two more but their parents moved away. . . . Got a school teacher from another parish to help start the C. Y. O. among the high children—all six of them!

● **FERNDALÉ.** Early in October a program was held in honor of the anniversary of the death of Father Poullart des Places. Two papers were read: "Poullart des Places and His Seminary" and "Father Cluade Poullart des Places, the Man and his Times" . . . The Community was honored by the three-day visit of



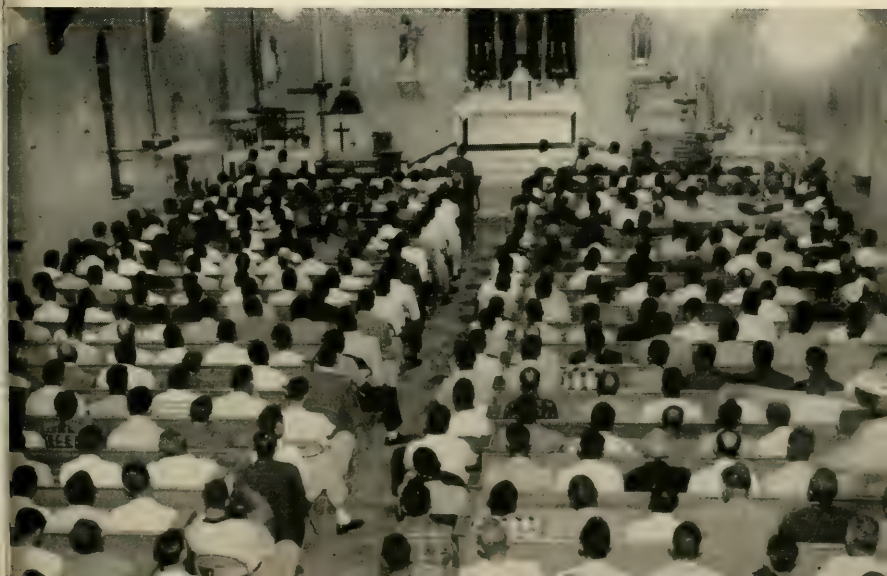
**Bishop Ackermann** on the occasion of the October ordinations . . . The Winter issue of "Spiritus" will be devoted to the subject of 'Freedom' . . . Mission Sunday was marked by the showing of a White Fathers' mission film . . . Visitors: Fathers **Vernon Gallagher, Collins, Curtin, Bryan, Sweeney, Coffey, McGlade, Wehrheim, Conroy, Kirkbride, Holmes, McDonough, Falvey, Brown, Reitan.**

● **LAKE CHARLES, LA.** At Sacred Heart we conducted a men's and women's mission from the 7th to the 21st of October. The mission was in charge of two Paulist priests and averaged 600 attendance nightly.

● **ARECIBO, P. R.** Nineteen Fathers and two Brothers were here for a very happy Thanksgiving Day. The big rumor: Puerto Rico will become a canonical district with Father **Robert Eberhardt** as first religious superior. (A rumor comes true for a change! See "Official").

● **MOSHI, E. A.** Father Bernard, a local priest, went to Ireland in August to enter our novitiate there . . . Some recent appointments: Father **James Marron**, Moshi; Father **Edward Kelly**, Umbwe Secondary School; Father **Joseph Noppinger**, Kilema; Father **George Corcenzi**, Kilema; Father **James Mangan**, Kilo-  
meni; Father **Robert McCraley**,

Scene at the men's mission at Sacred Heart, Lake Charles, La.



Mboshu; Father **Joseph McGinley**, Loliondo; Father **Constantine Chromis**, Singa Chini; Father **Patrick O'Sullivan**, Kilomeni.

● **MAWELLA, E. O.** We had 68 children for Confirmation, 61 for

Baptism and 94 for First Holy Communion . . . The special edition of **PARACLETE** we had printed in 1955 and 1956 netted our building fund nearly \$600 each year . . . The new church continues to go up, unskilled labor and all!

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# **On Missionary Method**

## **2. Missionary Adaptation**

From the earliest times of the Church up to the present there are numerous examples as well as official statements illustrating the meaning of adaptation as a basic principle of Catholic missionary activity. There are also some tragic missionary failures which demonstrate the cost of forgetting this principle.

Thus, a few historical examples and a few quotations from official directives should suffice to make clear the meaning and importance of this principle. These, together with one or two other reflections, are here offered to supplement the partial answer already given to the practical question on missionary method: How should missionaries go about the evangelization of pagan tribes?

Saint Paul was the first missionary to use the method of adaptation. He spoke to the Greeks in their own terms, bor-

rowing the word "conscience" from the Stoic philosophers and the word "mystery" from the pagan cults. He used the unknown-god of the pagans as common ground for theological discussion with pagans. From the Acts of the Apostles and the early Pauline letters we know what a hard fight he had in defending the cultural freedom of his gentile converts against those who thought that, because the Church was born in a Jewish culture, all Christians should conform to certain Jewish customs and ways of thought.

Had the Judaizing opponents of Saint Paul been successful, it is very likely that the conversion of the Hellenic World would have been nipped in the bud just as the evangelization of China in the 16th Century was fatally arrested when the opponents of adaptation were victorious over the followers of Father Matteo Ricci.

This tragic affair brings to mind also the unhappy consequences of the dispute over the Malabar Rites in India; and the bloody death of the infant Church in Japan, for this was due in large measure to the fact that Christians were regarded as followers of a foreign cult which was harmful to national traditions.

Certain directives of the Holy See indicate that, while there are no longer any Judaizing missionaries in the Catholic Church, there still remain some Westernizing missionaries — those who think that, because the Church grew so well in a European culture, all modern converts from paganism should conform to certain European customs, styles and ways of thought.

It is in these directives of the Holy See that we find clear and official formulation of the principle of missionary adaptation. Even as recently as 1951, Our Holy Father found it necessary to remind all missionaries of this principle:

"... Let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just or beautiful. . . . By no means has she (the Church) repressed native customs and traditions, but has given them a certain religious significance; she has even transformed their feast days and made them serve to commemorate the martyrs and to celebrate the mysteries of the

faith. . . . Whatever is in native customs that is not *inseparably bound up* with superstition and error will always receive kindly consideration and, when possible, *be preserved intact*."

(*Evangelii*, Praecones, Par. 56, 58, 59).

The conversion of a pagan then does not demand that he abandon his traditional styles and customs however unusual or shocking these may appear to Europeans. Trousers, to take one of the more obvious examples of things sometimes associated with conversion to Christianity, have nothing to do with Christianity. In fact they first made their appearance in the Roman Empire from the west about the same time that Christianity appeared from the east. In certain African tribes, the pagan women in their goat-skin attire are far more modestly clad than their Christian counterparts in European style dresses.

It is not a Catholic idea, but a Protestant one, that a covered body, like a clean one, is essential to good morals. In fact the theories of anthropologists would suggest that clothing is as much a danger to good morals as the lack of clothing. It appears that clothing, from the earliest times to the present, has always been styled more to accentuate sexual differences and to attract attention than to

cover the body and promote modesty.

Adaptation is not limited merely to clothing, ornaments, languages, etc., etc.; it applies also to the religions of the pagans, for religion is intimately connected with culture and is bound to have deep influence on customs and institutions. As Pere Charles points out:

“ . . . The religion itself of the non-Christian peoples has been an object of God's Providence, so that, where it has not been *utterly contaminated* by sin, it has given them some sort of orientation towards the Incarnate God and His Church.”

The first missionaries in England knew all this. With bonfires in the Spring of each year the pagan Saxons used to celebrate the feast of the goddess Ostara. Far from destroying this feast, the missionaries transformed it to commemorate the Resurrection, keeping even the bonfires and the name from which is derived the English word Easter and the German word Ostern.

It was to these missionaries that Pope Saint Gregory the Great directed a famous letter in which he told them that, far from destroying the pagan temples, they should purify them by handing them over to the true God. And, he added, since the savage Anglo-Saxons are so fond of public festivals, they should be encouraged on litur-

gical feast days, to bring their beasts to the Church, there slaughter them, roast them and eat them beside the church. (cf. Patr. Lat. 77, 1215, 1187).

While the liturgical forms of the Catholic Church in the West are derived from Judaic liturgy, they are nevertheless imbued with such qualities of discretion and moderation that they are a style of worship which is properly and distinctly of Western civilization, so sober, so inward, so discreet, so reserved, so very well adapted to Western cultures. Fater Danielou suggests that some day, when the Negro world is Christian, there may be a return to the sacred dance as a liturgical form which is now foreign to Western Christianity, but nevertheless a beautiful means of praising God with one's whole body and soul, as King David danced before the Ark.

Dancing is certainly the most expressive and popular art of the African; it is an integral part of his life, and everyone, from the youngest to the oldest, is ever ready and able to burst into song and dance at any joyous occasion. Why not turn this fully to the glory of God?

Pope Saint Gregory the Great said that the temples of the pagan Saxons should be turned over to true God. What could be more beautiful than a thousand Temples of the Holy Ghost



dancing to the glory and honor of the Father and the Son?

In conclusion, it is interesting to note that one of the early instructions of the Sacred Congregation of the Propaganda pertains to adaptation. It was issued in 1659.

“Never try, never in any way demand of these people that they should alter their customs, rites, manners, so long, at any rate, as they are not *clean contrary* to Religion and morality. . . . Never compare the customs you find

with the custom you have left behind in Europe; rather must you, with all diligence accustom yourselves to the new manner of your new people. Admire what is admirable, and praise it. *Nothing so provokes hate and aversion as the overthrow of a country's customs*, especially when those customs are immemorial ones handed down father to son; it is worse still, when you have overthrown these customs, to replace them by your own.

(Collect. Prop. Fide, 1907, vol. I, p. 42)

(To be Continued)

## APOSTOLIC CONSTITUTION “SEDES SAPIENTIAE”

*(This Constitution of May 31, 1956 (A. A. S.) deals with the formation and direction of those who are called to the state that is dedicated to the pursuit of religious perfection)*

### PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR A PERPETUAL REMEMBRANCE OF THIS SUBJECT

WE consecrated an entire Holy Year to the veneration of the Most Holy Virgin Mary, Seat of Wisdom, Mother of God, Mistress of the sciences (I Kings, 2, 3) and Queen of the Apostles.

She may rightly be considered to be the Mother, and in a special way, the Teacher of all who adopt the states in which men engage in the pursuit of perfection and who, besides, desire to serve in the apostolic army of Christ, the Sovereign Priest. For such men need Mary's guidance and help in order to apply

themselves efficaciously to the preparation and the formation of so sublime a vocation which is simultaneously religious, apostolic and sacerdotal.

Did not God appoint Mary as the Mediatrix of all the graces of sanctification? Is she not rightly called the Mother and Queen of the Catholic Priesthood and of the Apostolate?

Mary has been the Mediatrix of the heavenly light that has guided us in the determination of the present Rules. We now ask her to grant her assistance and patronage to those who have

the obligation of successfully applying those regulations.

Divine Providence has been most generous to mankind. Throughout the centuries, Christ our Redeemer, has inspired souls which were the object of His predilection. He has repeated to them by an interior and as it were mysterious word, the invitation He addressed by word of mouth to the young man who had questioned Him concerning eternal life: "Come, follow Me." (Matt. 19:21).

Many of those who received that invitation of God's grace have replied in the words of the Apostle, "Behold we have left all things and have followed Thee" (Matt. 19:27). And Our Lord has always made of them "fishers of men" (Matt. 4:19) and He has chosen them as "laborers whom He desired to send into His harvest." (Matt. 9:38).

### *Religious and Priestly Life*

This same thing is taking place in our own days. From day to day a most frequent and more intimate union is brought about between the states that pursue perfection and the priestly dignity as well as the apostolic vocation.

In ancient times the majority of the monks were not priests, and when a few among them were forced to become priests

because of the need of converting populations to the Christian religion, they were thereby as it were torn away from their Rule.

At a later time, the Mendicants, though they were full of an admirable apostolic spirit, were not obliged to become priests in virtue of their Rule, and in fact their saintly Father of Assisi was never raised to the Priesthood.

On the other hand the Canons Regular and the Clerics Regular, through a special vocation by God, received and exercised the Sacred Orders. After them, numerous Congregations and Societies followed their example, embracing at the same time the life in common and the priestly life. And now have been added to them a certain number of Secular Institutes which are associations of priests, for God provides for every age the things that are necessary for its needs.

Moreover, at the present time, even in the most ancient Orders of the Latin Church, which are not formally designated as Lay Orders, (Canon 488, 4 Codex) all the religious — with the exception of those called coadjutor or lay brothers — are destined for the priesthood. And, of course, the priesthood is an absolute requirement for those who govern those Orders.

In this way, the Church, in our own times, has at her disposal numerous helpers who

apply themselves to progress in perfection by the practice of the evangelical counsels and to the fulfillment of their priestly obligations. They are called the regular clergy and work alongside those who constitute the secular or diocesan clergy. Both, with fraternal emulation and a fruitful mutual assistance, are under the only and supreme authority of the Roman Pontiff, while preserving intact the power of the Bishops.

### *The Need for General Rules for the Formation of Religious*

It is immediately evident to all that this religious clergy needs most wise rules for directing and fostering its religious preparation and formation, if it wishes to pursue properly and attain securely the twofold end which it has in view.

The Constitutions and the Statutes of the various Societies have up to now rendered great services in this matter of preparing young men or organizing their studies. There are also not a small number of rules and recommendations of the Holy See regarding those matters. Nevertheless it has been apparent that there is a need of general directives, which are properly coordinated and more complete and which, besides being supported by apostolic authority are also obligatory every-

where and for everyone. All this was seen to be desirable in order that such an enterprise which so highly involves the good of souls, should possess the safeguards that are necessary for its fruitful development and progress, by means of suitable and sustained efforts.

So excellent a work evidently requires the constant watchfulness of the Apostolic See. Diocesan seminaries for the diocesan clergy are public institutions in the Church; hence they remain under the active surveillance of the Church through the offices of the Sacred Congregation of Seminaries and Universities. (Canon 256, Codex). In like manner and for the same reasons, the schools that are proper to the states of perfection and are recognized and approved by the Church, are public institutions and depend on the authority of the Sacred Congregation of Religious. (Canon 251, Codex; Pius XII, *Provida Mater*, a. 4)

It was for those numerous reasons that, already in the year 1944, We decided, in virtue of our apostolic authority, to "create and establish (within that same Sacred Congregation) a special Committee or Commission composed of competent men who would be charged with the care of all the problems and matters which, in any way whatsoever, concern the clerical, re-

ligious, literary and scientific formation of postulants and novices, and of the young religious of any kind of religious society, or of those whose members live a common life without being bound by vows" (S. C. of Religious, Quo Efficacius, A. A. S. 36, 1944)

This Commission, which is composed of competent men belonging to diverse Congregations and nations, took cognizance of all the documents that were in existence at that time. It collected from all sides the information requested by Circulars addressed to all Major Superiors (Quantum conferat, June 10, 1944) and it had already accomplished a vast amount of work when the announcement was made that a General Congress of the states of perfection would be held in 1950. The same Commission next made use of all the useful proposals that were offered at that Congress, made an evaluation of all the projects already prepared, and brought them up to date making the necessary adjustments. All this was finally submitted to Us for our approbation.

This enables Us, at present, to decree a certain number of Statutes. However, We wish first to enunciate some principles and rules that are fundamental in this matter of religious, clerical and apostolic preparation and formation of students. It is

the duty of all to be always attentive to those Statutes and principles.

### *Religious Vocation*

First of all, We want everyone to remember that the foundation of any kind of life, be it religious, sacerdotal or apostolic — of what is called a divine vocation — is constituted by a twofold element which in some way can be called essential, namely, one that is divine and the other ecclesiastical.

As regards the divine element, we must hold that the call by God is so necessary, before one may embrace the religious or the priestly life, that, if such a call or vocation is wanting, the very foundation for the entire structure is absent.

This is evident, for he who is not called by God is not led nor assisted by His grace. There is a true vocation and one that is, in a certain way, divine for any sort of state of life, to the extent that the principal Author of all such states and of all gifts, of natural as well as supernatural dispositions, is none other than God himself.

If that is so, must we not affirm so much more strongly, that the religious and priestly vocation which has so sublime an excellence and so many natural and supernatural qualities, cannot possibly have any other origin than the "Father of lights,



from whom comes down every good gift and every perfect gift?" (James 1, 17).

But there is also another element of the religious and priestly vocation about which the Roman Catechism teaches that "they are called by God, who are called by the lawful ministers of the Church" (Rom. Cat. 2, VII).

Now, the latter statement in no way contradicts what We said above; on the contrary, the intimate union of the two is here adequately expressed. For the vocation to the religious and clerical state destines a candidate to lead publicly a life of sanctification and to exercise a hierarchical ministry in the church which is a visible and hierarchical Society. It follows that such a vocation must, by way of a mandate, be approved, accepted and ruled by the Superiors who are likewise hierarchical, and to whom God has entrusted the government of the Church.

All who engage in the work of securing and examining vocations of that kind, have the duty of paying attention to those principles. Hence, they must never force any one in any manner whatsoever, to embrace either the priestly or the religious life. (Canon 971, Codex). Nor should they draw to that vocation or admit to it any one who does not show authentic signs of a divine vocation. Nor

should they similarly promote to the clerical ministry any one who shows that he has received a call to the religious life alone.

As regards those who receive the latter call and gift of God, spiritual guides must avoid driving them to the secular clergy or making them renounce their religious vocation. Finally, they must refrain from turning any one away from the priestly state when they are in the presence of clear signs of a divine vocation. (Canon 971, Codex).

It is evident, therefore, that those (religious) who aspire to a service in the sacred ministry — and it is for them that the present rules are established — must, at the same time, possess everything that is required by that manifold (religious, sacerdotal and apostolic) vocation. Hence, there must be present in them, all the gifts and qualities judged to be necessary for the exercise of so divine and sublime an office.

### *The Function of Teachers*

On the other hand, everyone understands that the seeds of a vocation, as well as the qualities it requires, need, as soon as they appear, to be moulded and fashioned, in order that they may develop and mature. For nothing is perfect from the first moment of its birth. Perfection is the result of gradual progress.

In order to guide such an un-

folding, it is necessary to take account of everything, whether it be the candidate called by God, or the conditions of time and place; and all this in view of insuring the attainment of the end proposed.

It is necessary, therefore, that the education and formation of young religious be fully secure, enlightened, solid, complete, wisely and confidently adjusted to modern needs, whether these concern the interior of the candidate, or exterior circumstances. That formation and education must be fostered assiduously and it must be followed up with care, not only as regards the perfection of the religious life but also as regards the priestly and apostolic life.

All this, as we learn from experience, cannot be realized without the help of men who are carefully chosen, men with experience, men eminent on account of their doctrine, their prudence, their discernment of spirits, and their varied experience with men and things, and other human qualities.

But that is not enough. They must also be men who are full of the Holy Ghost and who, by their holiness and their example, by their practice of all the virtues, are a true light to young men. For, as is well known, young people, throughout their formation, are more influenced by the example of virtue and

good deeds than by discourses. (Canon 124, Codex).

Such educators, while aiming at the proper discharge of so very high and responsible a function, must adopt as their first rule of conduct, our Lord's own words recorded in the Gospel: "I am the good Shepherd. The good Shepherd lays down his life for his sheep . . . I am the good Shepherd and I know mine and mine know me" (John 10, 11-14). They must keep in mind the words of St. Bernard, "Learn from mothers and not from masters what you ought to be. Seek rather to be loved than to be feared." (Migne, P. L., 183, p. 885 B).

Recall the urgent exhortation which the Council of Trent addressed to ecclesiastical Superiors: (The Council) "considers it its duty to recall to them: that they should remember that they are shepherds and not men who strike (the sheep); that they have the task to direct their subjects not by making these feel their domination, but that they must love them as sons and as (younger) brothers." By their exhortations and warnings, let them do their best to turn them away from what is unlawful, lest, after their subjects have committed a fault, they be obliged to inflict on them the punishment they deserve.

But if they (the subjects) sin

through human frailty, let the Superiors observe towards them the precept of the Apostle, reproving, threatening, and exhorting them, in all goodness and patience. For kindness is a more efficient instrument of correction than severity; exhortation is more efficacious than threats; and charity surpasses the exercise of authority.

But if the gravity of a fault demands the use of the rod, let Superiors mingle goodness with rigor, mercy with justice and mildness with severity, so that they may preserve the discipline that is salutary to the people and necessary for the conversion of those who are in need of correction. Or, when the latter refuse to repent, let then the others be moved to turn away from evil, by the salutary example of punishment." (Sees. 12, ch. I).

### *Education Should Embrace the Whole Man*

All who in any way direct the formation of religious must also remember that this education and formation must be imparted according to a harmonious progression and with the help of all the means and methods that are suitable, according to various circumstances. They must keep in mind that such a formation must educate the whole man, under all aspects of his vocation, so that he may be-

come in very truth and in every way "a man perfect in Christ Jesus." (Col. 1, 28).

As regards the means and methods to be employed in that formation, it is evident that those furnished by nature itself or are the result of human research in our own times, must in no way be despised, provided they be good. On the contrary, they should be highly esteemed and wisely adopted.

Nevertheless, no greater error could be committed than that of an educator who would show excessive fondness for natural methods and make use of no others, who would put in the second rank or neglect, under any pretext whatsoever, the means and resources of the supernatural order. For in this pursuit of religious and clerical perfection, which should be truly rich in apostolic fruitfulness, supernatural resources such as the sacraments, prayer, mortification, and the like, are not only necessary, but they are of primary importance and are absolutely essential.

While being faithful to that order of methods and resources, (the educators) should neglect nothing whatsoever that might in any manner serve to perfect the body and the soul, to cultivate all the natural virtues and form a completely virile type of a man. For, in a way, the religious, or priestly formation,

will rest on a very solid foundation of natural goodness and virtue and a properly "cultivated" human nature. For, when men see more clearly in the person of the priest "the goodness and kindness of God our Savior (for men)" (Tit. 3, 4), they find more easily and readily their way to Christ.

However, though all should highly esteem the human and natural formation of the religious cleric, it is absolutely certain that the supernatural sanctification of his soul must come before everything else, in the course of his formation.

Does not the counsel of the Apostle, "this is the will of God, your sanctification" apply to all Christians? How much more is it the obligation of one who, besides being clothed with the priesthood, also professes that he aims at evangelical perfection itself, and who, in virtue of his charge, becomes the instrument of the sanctification of others, and this to such an extent that the very salvation of souls and the increase of the kingdom of God will greatly depend upon his own sanctity?

Let this then be remembered by all who are members of a state that aims at the pursuit of evangelical perfection. Let them often meditate before God on the truth that it is not enough for the fulfillment of the duties of their profession, that they

avoid grave sins or even, helped by God, avoid venial faults. Nor is it enough that they conform in a purely material way to the orders of their Superiors, or even to their vows and to that to which they are obliged in conscience. Nor is it enough to be materially faithful to one's particular Constitutions, according to which, as the Church commands in her sacred Canons, "all and every religious, Superiors and subjects, must . . . model their lives and thus tend to the perfection of their state" (Canon 593, Codex).

For they must fulfill all this with all their hearts and with ardent love, not solely from necessity, "but also for conscience' sake" (Rom. 13, 5). For in order to reach the heights of holiness and be able to give to all the living sources of Christian charity, they must be adorned with all the virtues and burn with a more ardent charity towards God and their neighbor.

### *Intellectual Formation*

Besides making efforts towards such a sanctification of the soul, it is also necessary to give to religious a very careful intellectual and pastoral formation. And here it is our wish to select and present in greater detail the principles that govern this matter. For we realize the importance of this subject and are conscious of the responsibil-



ity that flows from our supreme charge.

We can easily see how necessary it is for religious of this kind, to receive a solid and complete intellectual formation in all branches, when we recall the threefold dignity with which they shine in God's Church namely, their dignity as religious, as priests and as apostles.

For religious have as their principal task to contemplate divine things, by seeking God alone and by uniting themselves to Him and transmitting those divine things to others. They must, therefore, keep in mind that they cannot acquit themselves of this most sacred task in a proper way and with fruitful results, or rise to a sublime union with Christ, if they do not possess in abundance that profound and always perfectible knowledge of God and His mysteries which is acquired in sacred studies (cf. Pius XI, *Unigenitus Dei Filius*, 1924).

He who is clothed with the priestly dignity is constituted a legate of the Lord of all knowledge (I Kings, 2, 3) and he is called in a special way the "salt of the earth" and "light of the world" (Matt. 5, 13-14). Now this, precisely, requires a solid and very extensive formation, especially in what concerns the ecclesiastical sciences, so that this may be able to nourish and strengthen the spiritual life of

the priest himself and preserve him from all error and from every unsound novelty, as well as make him a faithful dispenser of the "mysteries of God" (I Cor. 4, 1-2), and a perfect man of God, "ready for every good work" (2 Tim. 3, 17).

Finally, the apostolic function which the members of the states of perfection exercise in the Church, in virtue of their vocation, engages them in the works of preaching, giving a Christian formation to children and young people, administering the sacraments, particularly those of Penance, of the Missions in pagan lands, of spiritual direction of souls or, finally, of leading a special mode of life in the midst of their people. Now all such functions will not produce abundant and durable fruits, if those sacred ministers are not perfectly grounded in sacred doctrine and do not constantly seek to be replenished by it.

It is the duty first of all of Religious Superiors, to watch so that the pupils receive a solid and very complete formation of their minds, account being taken of the natural development of those young people and a proper distribution of their studies. Superiors should do everything in their power in order that the literary and scientific culture of religious students "be in no way inferior to that of lay persons who engage in the same studies.

"If this matter is attended to with proper care, by that very fact a serious provision will have been made for the formation of the minds of the students. This will facilitate the selection of candidates, when the time for such a choice is at hand" (Pius XII, *Menti Nostrae*, 1950). At the same time, by putting at the disposal of the students those proper means, it will be possible to make sure that those students are ready for entering more deeply into the studies of ecclesiastical sciences.

### *Philosophy and Theology*

As regards philosophy and theology, they should be taught in a most holy manner by capable and carefully chosen teachers. In this matter everything that is prescribed by the sacred Canons, by Our Predecessors and by ourselves, should be carefully observed. This is particularly so as regards the respect that is due to the Magisterium of the Church and fidelity to it, which should be manifested in every way, always and everywhere; and these should be inculcated in the souls and minds of the students. Also, as regards the prudence and precaution which should always accompany a diligent — and highly recommended — attention to new questions raised by modern developments; and as regards the argumentation of the teaching and principles of the An-

gelic Doctor which must be always holily maintained as well as completely followed in the philosophical and theological teaching given to the students. (Pius XII, *Humani generis*, 1950; Canon 1366, Codex).

Theology must be taught both with the use of the positive method and with that which is called the scholastic method, St. Thomas Aquinas being taken as the guide and master, so that, in the light of an authentic teaching, the sources of divine revelation may be studied in a profound manner with means adapted to them, and that the treasures of truth flowing from them may be clearly expounded and efficaciously protected.

It is to the magisterium of the Church alone that God has entrusted the task of interpreting authentically the deposit of Revelation. Hence this must be explained not by following purely human reasonings and private opinions, but it must be interpreted most faithfully according to the sense and the spirit of the Church itself. It follows that the professors of Christian philosophy and theology must realize that they do not exercise their charge by their own right and in their own name, but in the name and under the authority of the supreme Magisterium and therefore under the vigilance and direction of that Magisterium.

HENCE, while safeguarding a proper liberty of discussion on points where it is still permitted, "they must carefully remember that the power of teaching has not been given to them in order that they might transmit to their pupils their own opinion, but in order to impart to them the well tested doctrines of the Church." (Pius X, *Doctoris angelic*, 1914).

Besides all this, everyone, be he a teacher or a pupil, must never forget that ecclesiastical studies are directed, not only to an intellectual formation, but to an integral and solid formation, whether it be religious, or priestly and apostolic. That is why their aim is not merely to enable them to pass their examinations, but to impress on the souls of the pupils an indelible mark from which, whenever the necessity presents itself, they will be able to draw light and strength for their own need and those of others." (Pius XII, *A. A. S.* 31, 1939, p. 246).

In order that this end may be attained, intellectual instruction must always be closely united with the love of prayer and the contemplation of divine things. It must be complete, omitting no part of the matters that are prescribed. It must be coherent and so arranged in all its parts, that all the matters treated converge on and contribute towards one solid and well-ordered

whole. It must also be wisely adapted so as to give an answer to the errors of our time, and provide for its needs. It must likewise be well-informed about recent discoveries as well as in due accord with venerable tradition.

It must, finally, be efficaciously ordained in view of the fruitful accomplishment of all the pastoral duties, so that it will enable future priests to teach, and properly defend, sound doctrine in their sermons and their catechetical instructions, making them capable of dealing with people who are uneducated as well as with the well-informed; so that they are able to administer properly the various sacraments, promote actively the good of souls and be useful to all by their words and their actions.

### *Pastoral Formation*

All that We have said until now about the spiritual and intellectual formation of students is most helpful in preparing truly apostolic men; and it is also necessary for that vocation, so much so, that if a priest is wanting in the necessary sanctity and science, it is certain that he is wanting in everything.

Our most important office demands of Us, nevertheless, that we mention here something else, over and above the necessary sanctity and knowledge. It is

absolutely necessary that the priest, if he wants to fulfill his apostolic ministry, receive a very careful pastoral preparation and one that is perfect in every respect. This formation should give him true ability and dexterity in fulfilling suitably the numerous duties of the Christian apostolate.

It is customary, before anyone attempts to exercise a trade, that he begin with a solid preparation, be it theoretical, as it is called, or technical, or practical, during the course of a long apprenticeship. Who then will deny that a much more careful and thorough preparation ought to precede the exercises of that which has been rightly called "the art of arts"?

This pastoral formation of the students should begin from the very start of their program of studies. It should be gradually perfected as they advance in age and be terminated by a special (internship) stage of proximate training after their studies of theology, and in accord with the particular end of each Institute.

Such a pastoral formation must aim, above all, at a solid and profound inculcation of the apostolic virtues in the hearts of those future ministers and apostles of Christ, after the example of Christ himself.

They should be animated with an ardent and most pure

zeal for labors that will give glory to God, with an active and ardent love of the Church which makes them defend her rights and preserve and spread her doctrine. They should be inspired by a burning zeal for the salvation of souls, animated by supernatural prudence in word and action joined with evangelical simplicity, a humble abnegation of self and docile submission to their superiors; with a very firm confidence in God and a very sensitive conscientiousness in the exercise of their functions; a manly ability in the administration of affairs; and constancy in pursuing works they have undertaken; attentive faithfulness in fulfilling the duties of their office; great courage in doing and enduring most burdensome things and, finally, a Christian amiability and humaneness which constitute a power of attraction that is felt by all men.

While imparting such a pastoral education, Superiors must also endeavor to instruct the students in everything that may help to make them in every respect, "good soldiers of Christ Jesus" (II Tim. 2, 3), and provide them with proper apostolic weapons, while always keeping in mind the degree of development they have reached in their studies. Hence, as we have stated before, it is not enough to take care of their philosophi-



cal and theological studies, in order to prepare them properly for apostolic action.

It is absolutely necessary, besides, that future shepherds of the flock of Christ, receive from competent masters, in accord with the norms established by the Apostolic See, an instruction regarding psychological and pedagogical questions, regarding methods of teaching and catechetics, social and pastoral problems and others of a similar nature, keeping them abreast with the actual progress in such matters and aptly preparing the candidates for the manifold needs of the modern apostolate.

In order that this apostolic and doctrinal formation may be strengthened by practice and experience, it is necessary to add to it so-called practical exercises, wisely graded and prudently ordered. It is our will that candidates engage in such exercises during a special time of training (internship) following upon their reception of the priesthood. This should be done under the conduct of men who are very competent, and eminent on account of their doctrine, their ability for giving advice, because of their example; and such exercises should aim at a continuous development, but at the same time there should be no interruption in their study of the sacred sciences.

HAVING enunciated the supreme principles that must govern either the work of formation, or the educators and their pupils, and also the general laws regarding every part of that most important question, and after a careful consideration of this whole subject, *We now declare and decree*, with certain knowledge, and *in virtue of the fullness of our Apostolic Power*, that those principles and laws must be observed by those whom they concern.

Moreover, in virtue of our Authority, we grant to the Sacred Congregation of Religious, the power of publishing ordinances, instructions, declarations, interpretations and other similar documents, for the application of the general Statutes already approved by Us, and the authority to decree everything that is capable of insuring the faithful observance of this Constitution, the Statutes and the ordinances.

All things to the contrary, even though worthy of receiving particular notice, notwithstanding.

Given at Rome, near St. Peter's, on May 31 of the year 1956, the eighteenth of our Pontificate, on the Feast of the Blessed Virgin Mary, Queen of the World.

PIUS PP. XII

## Mission to Puerto Rico

(Bulletin Mensuel, No. 23, 1862, Vol. 3, pp. 25-26)

**P**UERTO RICO is one of the large islands of the West Indies and lies near San Domingo. The Spanish, who discovered it, gave it the name of Puerto Rico or "Rich Port", because of the gold found in abundance there.

As in the case of a large number of the Colonies acquired by Spain, it seems that this island is in a wretched religious condition. The priests who are there, far from remedying the evil, very often contribute to it by their own conduct, which is, alas, in general somewhat less than edifying.

Lately, two very rich and very pious Bordeaux families went to the island to settle, and finding only Spanish priests whose language they did not understand, conferred with the Bishop of the island and with

the Cardinal of Bordeaux for the purpose of obtaining French missionaries.

His Eminence, Cardinal Donnet, knowing that we were engaged in colonial missions and that we had missionaries in San Domingo, then wrote to the Superior General (August 27, 1862). But although this was a very favorable opportunity for the Congregation to become established in the Spanish colonies and a beginning of the realization of the plans which Venerable Libermann had already envisioned for these missions, it was, nevertheless, necessary to decline the offer.

This decision was prompted by the same reasons given above (pp. 23-25)—no personnel available for new works—especially since we had just accepted the new missions of Zanzibar and Trinidad.

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### Missionary Adaptation

"The missionaries of the early ages built up the Church with bishops and priests native to the country concerned, and in public worship they used the language which they found on the spot. We have tried to convert the East through foreign clergy and through Latin, and the East has not responded."

—Cardinal Costantini.

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